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ABSTRACT

The articles in this publication were contributed by memebers of the faculty of education and students in the Master of Arts in Education graduate program at Baldwin-Wallace college in Berea, Ohio. The lead article presents a brief history of the conception and development of the Master of Arts in Education program which was begun in 1974. The articles range from light to scholarly. Included are writings on the topics of: (1) the pupil teacher relationship; (2) the role of the modern day high school principal; (3) multicultural education; (4) predicaments of ethnic and racial minorities in American society in the 1980s; (5) learning theories based on brain research; (6) teacher expectations; (7) reading in silence; (8) a critique of Kohlberg's theory of moral development; and (9) how teacher attitude affects student motivation. (JD)

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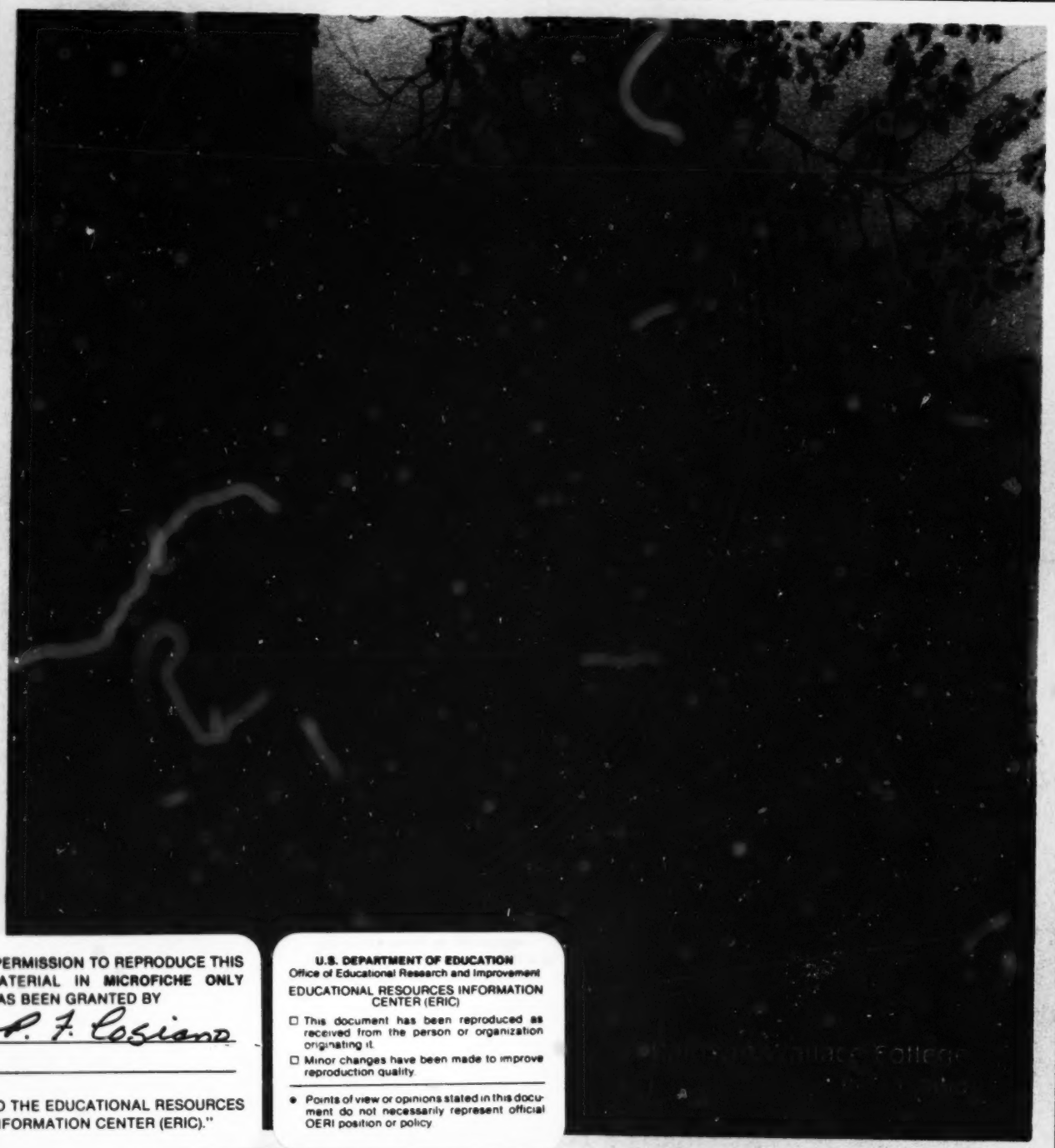

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A literary journal published by the Graduate Alumni Office in cooperation with the Master of Arts in Education program and the Division of Education

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Fall, 1985

CENTURY +

Historic Carnegie Hall has been home to the Master of Arts in Education program since its beginnings in 1973. But Carnegie Hall has been around much longer. In fact, it celebrated its 100th birthday in 1982 and went through extensive remodeling in 1983. In addition to graduate and undergraduate education programs, the building houses the Psychology Department and the Sociology Department. It also contains the extensive Curriculum and Materials Center of the Division of Education.

Carnegie Hall began life 103 years ago as Ladies Hall on the old campus of Baldwin University. The old campus is now part of the Metropolitan Park System. The building was moved, stone by stone and wooden beam by wooden beam, to its present location; it was rededicated as Carnegie Science Hall in 1905. Present departments moved into the building in about 1960 when the physical science departments moved to their new building, Wilker Hall.

With attractive carpeting and efficient room air conditioning, the building is one of the most used classroom structures on campus with extensive day, evening, weekend and summer undergraduate and graduate classes. Its location next to Ritter Library makes it an especially attractive building for academic purposes.

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DECADE+

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PREFACE

It gives me a great deal of pleasure to comment on the first ten years of our graduate program, and especially on the contributions of our students and faculty. The dedication and accomplishments of all the teachers, from the first graduating class with thirteen members to those of the class of 1985, are most gratifying. It took the combined efforts and hard work of students, faculty and staff members to implement the original plans of our graduate program. Additionally, an instrumental part of the success must be credited to the president and officers of the College. Without their support, it would have been most difficult to succeed.

The following articles typify our college community. It is unfortunate that some works had to be eliminated due to the length of the document. As a total, the writings vary from classroom to social issues in our society and represent a cross section of interest on the part of our students and faculty. I, personally, have been most proud to participate in the writing of the document, and I look back to the last ten years with a sense of pride and accomplishment. I can only look to the future and anticipate as much commitment and dedication as there has been in the past to insure the continuation of the long-standing history of strong leadership in teacher education at Baldwin-Wallace College. May this document be the first of many attempts to publicize the scholarly efforts of our community. My sincere hope is that you enjoy the readings as much as I have.

Patrick F. Cosiano, Chairman
Division of Education

ON BEGINNINGS AND ANNIVERSARIES

John R. Heter*

Gathering one's thoughts at a time of celebration also causes one to look seriously at the business of reminiscing. No program gets where it is without a healthy respect for what has gone before — the hours of work, of planning and of reflecting on the needs and purposes of the enterprise. While these comments of the "editor" of this publication could be extensive, efforts will be made to keep them as concise as memory will allow. It is our hope that this volume will prove both interesting and informative to the many graduates, students, faculty and friends of the Baldwin-Wallace College Master of Arts in Education program.

On Beginning the Program

No program simply begins. Much thought and work must occur before any program can begin. The Master of Arts in Education program at Baldwin-Wallace College was no exception. For years, many people at B-W had considered the need for graduate work for teachers of the area. Faculty discussions had taken place — although very little was recorded over the years about discussions. In the mid-1960's, the late Dr. Herbert L. Heller, a professor in the Department of Education, completed an extensive study of library facilities at B-W and what would be needed to support a graduate program. Although not much came as a direct result of this study, the seed for a graduate program was "purchased," but not planted.

When the need for a graduate program in business administration became apparent, and a program for the M.B.A. was approved in the early 1970's, the "seed" for the program in education was readied for possible planting. Then, in early November, 1973 (when the writer of this article was in his initial year as chairman of the Division of Education), Dean Delbert E. Meyer made his request for "planting the seed." His call that November day requested a program plan; he hoped for miracle growth with a plan before Thanksgiving. Although a few more weeks were required, work began in the Division of Education.

Discussions began in division meetings, and Dr. Herbert G. Vaughan prepared a one-page position statement for the December 4, 1973, Division of Education Meeting. In Dr. Vaughan's statement was the following:

> The Division of Education believes it advisable to study the possibility of graduate study - the M.A. degree - at Baldwin-Wallace College.
>
> The College with the M.B.A. program recognizes the importance of graduate study at this institution.
>
> In this southwest part of the metropolitan Cleveland area there is no institution of higher learning offering graduate study.
>
> The present faculty within the Division is qualified.

The first formal proposal (written primarily by the editor of this publication — but with much assistance from many others, including present faculty members Professors James W. Currens, Sybil J. Reinthaler and Ronald C. Wise; and former faculty members Professors Roger C. Rutten, Barbara St. John and John C. Turpin) for the "Master of Arts in Education" was distributed on December 20, 1973. From that time on, the process involved revision and refinement.

Graduate programs at other colleges and universities were reviewed. Special attention was given to the graduate program at Westminster College (New Wilmington, Pennsylvania), for the faculty there had had many years of successful operation of a graduate program in education at a small liberal arts college. Without the generous sharing of Dr. Joseph R. Henderson, Chairman of the Department of Education at Westminster,

*Dr. John Heter is Professor of Education and Coordinator of Field Experiences in Teacher Education. He served as chairman of the Division of Education from September, 1973 through August, 1984. He was responsible for preparing the initial proposal for graduate work in education and for guiding the proposal through the committees, college trustees and Ohio Board of Regents.

months of trial and error would have been necessary. Dr. Henderson and his colleagues at Westminster provided sound advice and gentle suggestions for the "germinating seed" at B-W.

The developing program plan was considered by faculty and administration at Baldwin-Wallace. It was approved by the College Curriculum Committee (February 17, 1974) and the Graduate Studies Committee (March 1, 1974). With such committee approval, it was accepted by the general faculty in March and approved by the Baldwin-Wallace College Board of Trustees in April, 1974.

The historic, demographic and financial aspects of such a program were studied carefully. (For example, it was estimated that for 626,612 people in Cuyahoga, Lorain and Medina counties, B-W was the most centrally-located college with a graduate program in education.) The initial documents suggested that there would be three major program thrusts: (1) a regular graduate program in areas such as reading, supervision and administration; (2) an internship program for beginning teachers; and (3) a non-degree program of graduate-level workshops for in-service teachers. Only the internship program remains to be implemented, and current discussions of certification requirements in Ohio are suggesting that such internships (or entry-year programs) be required of all new teachers. The original goals have served well.

Also contained in the approved proposal were statements with respect to academic calendar and course load, requirements for admission, admission to degree candidacy, grading system, graduation requirements, administration of the program and plans for implementation. All have been closely followed with only minor adjustments over the years.

The proposal was submitted to the Ohio Board of Regents and was scheduled for consideration at a regular meeting Friday, May 17, 1974, at Kent State University. The action taken by the Board of Regents included approval of the following resolution:

> WHEREAS, the Ohio Board of Regents in accordance with authority of Chapter 1713 of the Ohio Revised Code, has in past actions, issued a Certificate of Authorization to Baldwin-Wallace College for award of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Education, Bachelor of Music, Bachelor of Music Education and Master of Business Administration degrees, and
>
> WHEREAS, Baldwin-Wallace College now requests modification of the existing certificate to award the Master of Arts in Education degree, and
>
> WHEREAS, Baldwin-Wallace College is fully accredited by the North Central Association of Colleges and Secondary Schools, is working closely with the appropriate professional accrediting body in development of the Master of Arts in Education degree, and has demonstrated resources which meet standards established by the Board of Regents for award of Certificates of Authorization,
>
> NOW THEREFORE,
>
> BE IT RESOLVED: by the Ohio Board of Regents that the Certificate of Authorization earlier awarded to Baldwin-Wallace College be modified to include the Master of Arts in Education degree.

The seed that had been planted in November, 1973, just a little over five months earlier, had now sprouted! Proper cultivation would now be necessary.

The plan for administration of the program stated that "a director of the M.A. in Ed. program will be appointed by the Chairman of the Division of Education and the Vice-President for Academic Affairs." (Naturally, President A.B. Bonds, Jr., and Associate Dean John F. Gregg also participated actively in the selection process for program director.) The position was advertised both on campus and in academic journals. Following several weeks of screening letters, interviewing candidates, and considering faculty and administration reactions, the Dean of the College and the Chairman of the Division of Education extended an offer to Dr. Patrick F. Cosiano, a professor at Ohio University who was directing the student teaching program in the Cleveland area. Dr. Cosiano began implementing the program in September, 1974, still less than one year from the first request for program development.

Various details (and there were many) were considered by Dr. Cosiano in his first few weeks. Perhaps the largest task was the preparation of a proposal for the certification areas of Reading Validation (K-12).

Reading Supervisor, Supervisor, Elementary Principal and Secondary Principal. This detailed document, including tentative course outlines, faculty vitae, program objectives and a justification for the need of such programs, had to be submitted to the Division of Teacher Education and Certification of the Ohio Department of Education. First course offerings were planned for January, 1975, and classes opened on schedule with Dr. Vaughan as instructor for EDU 501 - Educational Studies. Two sections of EDU 501 and a class of EDU 505 - Education Research (taught by Dr. Cosiano) were offered to a total of 69 students, a good beginning for a new program. The first student accepted into the M.A. in Education program was Beverly Tabacco, a teacher in an area parochial school; she was graduated with the class of 1977. Also in that first month of course offerings, Mrs. Joan Hager began as secretary to the program director; she has continued in that position and now also serves as administrative assistant in the Division of Education. The program was underway; the "seed" was ready for harvesting!

The first graduates of the program received their diplomas in June, 1976 — a class of just 13 students, most of whom were transfers from other graduate programs. From that January evening in 1975, the program has grown and prospered. That part is history — your history. Students, alumni, faculty, staff and friends have been writing the history. It will be interesting to see the many benefits that can trace their history to the seed that was "officially planted" in November, 1973.

On Continuing the Program

Much more could be written about the first ten years of the Master of Arts in Education program. That is the history each of us has been writing. The events we choose to write about might include: the first classes, the huge enrollments in the early reading programs, the first summer practicum, the Teacher Corps projects, the Cleveland projects, Learning Institute, computer workshops, outdoor science, commencement, the administrative internships, the alumni-student events, classes held in the Cleveland schools and at Lorain County Community College and the Lorain Public Schools, and more. The list is as long as each of us would make it. Who will write this history? Perhaps it will be you. We will look forward to reading it.

On Editing the Publication

The position of "editor" of the tenth-anniversary publication is unique. For, unlike many other publications, we have accepted many articles and class papers for inclusion in the publication. It was decided, therefore, that editing of articles should be kept to a minimum - only corrections such as updating comments about dated material, typographical errors, etc. will be made. No attempt has been made to follow a standard set of rules for footnotes and bibliography items. Rather, the style adopted by the writer (or the publication for previously-published articles) has been followed. Every effort has been made to reproduce each article just as it was written. We feel this is the best way; we hope you also will feel comfortable with the variety.

On Selecting the Articles

Most of the articles submitted for this anniversary publication came in response to an appeal from Dr. Cosiano for articles and class papers to include in the journal. Three of the articles have appeared in other publications with permission of the publishers. These are the articles written by Dr. Sharon Cerami, Martha Efta and Norma G. Stoffer. Other "scholarly" papers were prepared by Dr. Cosiano and Dr. Vaughan and the following graduate students: Carolyn Bommer, Ellen Keys, Thomas M. Maher and Sandy Martinelli.

Three additional, brief articles — perhaps more whimsical in nature — have been included for a change of pace. These include a poem by Rita P. Pastor, an open letter by Jo-Ann Triner and an essay on his father by Rich DeChant.

Because of limitations of space, additional articles by the above writers had to be excluded from this particular publication. It was also necessary to eliminate some fine articles by Deborah A. Dotsikas, Nancy J. Hagan and Katie Owens. We apologize for having to make such decisions, and we hope that we may be able to use the articles in a later publication. We are most grateful for the fine articles, and we know that many other excellent papers have been prepared for classes — and are continuing to be prepared. The excellent work of our students is just one of the real strengths in our Master of Arts in Education program — perhaps it is our greatest strength.

On Naming the Publication

No publication can exist without a name. Choosing an appropriate name can be a very time-consuming task. Since the journal is being printed to celebrate the tenth anniversary of the beginning of course offerings, and since we are already several months past that historic tenth anniversary, the name — **DECADE+** — seemed both appropriate and timely. The symbolism of the name should be a constant challenge to all of us: We have completed one decade; now we can look forward to an unlimited future—the plus. May the Master of Arts in Education at Baldwin-Wallace College continue to be the "plus" in the education of teachers, administrators and other school personnel.

TO TEACH IS TO TOUCH

Sharon L. Cerami*

It happened over Christmas vacation, 1980. It came—the call. That was the beginning of it—this essay. Oh, no! It wasn't from anyone famous—or from anyone that any one of you knows. It was from the quiet, shy one. The one who hid behind her hair, careful to let only a glimpse of her face show. The one who came back to me to look and to feel the nostalgia she had experienced before.

What prompted her to keep in contact for so long—that former sixth grade pupil from almost a decade ago? Why does she write the letters, place the calls, spill her guts to me, one who rendered a professional service to her as a teacher almost a decade ago? Why? I ask the question, and questioning thoughts begin to race through my mind. What is the connection? What have I given to some of those whom I have taught? What have I *done* to them? How have I affected those whom I have served in the classroom? *Affect* implies producing an effect strong enough to evoke a reaction. Is that not what teaching is all about? I profess strongly that it is!

How does a teacher "affect" the lives of those he or she teaches? Hopefully, it happens in many ways. A common dictionary definition of the word "teach" is: "the basic, inclusive word for the imparting of knowledge or skills and usually connotes some individual attention to the learner." " 'Educate' stresses the development of latent faculties and powers by informal, systematic teaching, especially in institutions of higher learning."

It is my opinion that Baldwin-Wallace College is a teaching institution of higher learning; and, as such, the faculty should be committed to excellent teaching practices. Therefore, as professors at Baldwin-Wallace College, our first professional priority should be to be the best teachers we can of the students in the discipline which we teach. That premise is fundamental to the professional challenge of the educator.

Having taught students of various ages for almost twenty years and having been educated to teach elementary school children and then to teach college students, I personally am committed to the philosophical challenge: to teach is to touch. To touch the lives of all of those students who come to us in our professional role is our challenge.

Hopefully, we touch our students by "the imparting of knowledge or skills" and by "the development of latent faculties and powers by informal, systematic teaching." I believe that it is understood that this is our first ***professional*** priority and responsibility. It is assumed that all of our teaching is knowledge or skill-based, and that we, as professors at this institution of higher learning, touch the knowledge and skills of all of our students.

But how do we touch the "touchables," that integrated, vibrant core of human beingness—that affective part—the feeling center—the part that lives forever in our hearts—the part that only another human being, being human, can "touch" and evoke a response?

How does this happen? It happens when we touch the lives of students — not only academically (that is assumed in our professional role) but also affectively by "touching their being — touching their hearts."

Isn't our first ***human*** priority TO BE HUMANE? Aren't we first of all human beings, sharing the common experience of living a human life? And aren't we only secondly, by profession and by choice, educators? I believe that to be true! It is my contention, then, that each of us has the commitment to treat our fellow human beings with qualities that we as human beings possess—caring, empathizing, valuing, feeling, believing. This, I profess, is our primary commitment. And, being the primary commitment it is, it encompasses our professional commitment—to teach.

First, one has to acknowledge that one teaches students, not subject matter. Each of us has his or her own discipline, but each of us teaches college students that discipline. We must be willing to affirm that we teach them for "life," or else we would be wasting our time. I am reminded of the following reading that I share with my students.

*Dr. Sharon Cerami is an associate professor in the Division of Education at Baldwin-Wallace College. She is also serving as Associate Chairperson of the Division of Education. She teaches in both the undergraduate and graduate programs.

I Taught Them All

I have taught in high school for ten years. During that time I have given assignments, among others, to a murderer, an evangelist, a pugilist, a thief, and an imbecile.

The murderer was a quiet little boy who sat on the front seat and regarded me with pale blue eyes; the evangelist, easily the most popular boy in the school, had the lead in the junior play; the pugilist lounged by the window and let loose at intervals a raucous laugh that startled even the geraniums; the thief was a gay-hearted Lothario with a song on his lips; and the imbecile, a soft-eyed little animal seeking the shadows.

The murderer awaits death in the state penitentiary; the evangelist has lain a year now in the village churchyard; the pugilist lost an eye in a brawl in Hong Kong; the thief, by standing on tiptoe, can see the windows of my room from the county jail; and the once gentle-eyed little moron beats his head against a padded wall in the state asylum.

All of these pupils once sat in my room, sat and looked at me gravely across worn brown desks. I must have been a great help to those pupils—I taught them the rhyming scheme of the Elizabethan sonnet and how to diagram a complex sentence.

Yes, I have taught them all, and I would hope that I have taught them more than the subject matter of my course. I would hope that I have taught them something that will enhance the quality of their lives. Even though students may be in our class for only one quarter, our effect on them should be as rippling as the thrown stone's on the water. Just as our words have an effect on the students, so, too, do our actions and our non-verbal behavior communicate a message, and maybe a more profound message at that.

It is my contention that teachers must be models for those whom they teach. As teacher-model, I must be aware of my impact on my students. This awareness is very evident and real to me as a college professor who teaches students to be teachers. I must model for my students those qualities that I expect them to demonstrate in their lives, personal as well as professional. One cannot give what one does not possess; therefore, I must possess and demonstrate those behaviors that I wish them to model. A person cannot teach what he does not know; he cannot lead where he does not go.

As teachers, we must also respect those who come to us seeking knowledge and direction. It is fundamental that a level of trust, honesty and mutual respect be established and maintained between teacher and student. Again, this level of trust and mutual respect must be demonstrated as well as merely spoken. Actions, often, do speak louder than words.

Our actions tell students how we feel about them. One way we show students we care is to listen and respond. Providing a listening ear is a time-consuming process, and yet, students need someone to listen to what they are saying—and to what they are not saying. One of the most moving and meditative pieces that I have ever read is "Please Hear What I'm Not Saying." I am including it in this essay because I believe it states quite movingly what I believe being human (caring, empathizing, feeling) is all about.

Please Hear What I'm Not Saying

Don't be fooled by me.
Don't be fooled by the face I wear.
For I wear a mask, I wear a thousand masks,
Masks that I'm afraid to take off, and none of them are me.

Pretending is an art that's second nature with me.
But, don't be fooled—for God's sake, don't be fooled.
I give you the impression that I am secure,
That all is sunny and unruffled with me, within as well as without.
That confidence is my name and coolness my game.
That the water is calm and I am in command and that I need no one.
But, don't believe me. PLEASE.

My surface may seem smooth, but my surface is my mask,
My ever-varying and ever-concealing mask.
Beneath lies no smugness, no complacence.
Beneath dwells the real me, in confusion, in fear, in aloneness.

But I hide this. I don't want anyone to know it.
I panic at the thought of my weakness and fear of being exposed.
That's why I frantically create a mask to hide behind,
A nonchalant, sophisticated facade to help me pretend,
To shield me from the glance that knows.

But such a glance is precisely my salvation, my only salvation.
And I know it.
That is, if it's followed by acceptance, if it's followed by love.

It's the only thing that can liberate me from myself,
From my own self-built prison walls, from the barriers
That I so painstakingly erect.
It's the only thing that will assure me of what I can't assure myself,
That I'm really worth something.

But I don't tell you this. I don't dare. I'm afraid to.
I'm afraid your glance will not be followed by acceptance and love.
I'm afraid you'll think less of me, that you will laugh,
And your laugh would kill me.
I'm afraid that deep down I'm nothing, that I'm no good,
And that you'll see this and reject me.

So, I play my game, my desperate pretending game,
With a facade of assurance without and a trembling child within.
And so begins the parade of masks,
The glittering but empty parade of masks, and my life becomes a front.

I idly chatter to you in the suave tones of surface talk,
I tell you everything that is really nothing,
And nothing of what's everything, of what's crying within me.

So, when I'm going through my routine, do not be fooled by what I'm saying.
Please listen carefully and try to hear what I'm NOT saying,
What I'd like to be able to say, what for survival I need to say,
But what I can't say. I dislike hiding.

Honestly, I dislike the superficial game I'm playing,
The superficial, phony game.

I'd like to be genuine and spontaneous and me.
But you've got to help me.
You've got to hold out your hand—
Even when that's the least thing I seem to want, or need.

Only you can wipe away from my eyes the blank stare of the breathing dead.
Only you can call me into aliveness.

Each time you're kind, gentle, encouraging,
Each time you try to understand because you really care,
My heart begins to grow wings,
Very small wings, very feeble wings, but wings.

With your sensitivity and your sympathy and your power of understanding
You can breathe life into me.
I want you to know that.

I want you to know how important you are to me—
How you can be a creator of the person that is me—
If you choose to—

Please choose to.

You alone can break down the wall behind which I tremble.
You alone can remove that mask.
You alone can release me from the shadowy world of panic and uncertainty,
From my lonely prison.

So, do not pass me by.
Please do not pass me by.
It will not be easy for you—
A long conviction of worthlessness builds strong walls.

The nearer you approach to me, the blinder I may strike back.
It's irrational, but despite what the books say about man,
I am irrational.

I fight against the very thing I cry out for.
But I am told that love is stronger than strong walls.
And in this lies my hope, my only hope.

Please try to beat down those walls with firm hands,
But with gentle hands, for a child is sensitive.

Who am I, you may wonder?
I am someone you know very well.
I am every man you meet and I am every woman you meet.

And, may I add my own final line: I AM EVERY STUDENT YOU TEACH.

There is a short Indian prayer that keeps coming to mind as I write this. "O Great Spirit, let me not judge my neighbor until I have walked a mile in his moccasins." How can we know what each person is coping

with? Unless we take the time to listen, to evoke the message from them, to get to know them as a person, we will never know those things with which they are coping—with which they are living.

The student who comes to me to tell me, not as an excuse for poor work or no work, but to tell me as an educated adult in her life, that she regrets the abortion that her husband's family talked her into having by convincing her that this was not the "right" time to have a baby; the student who in conversation relates that she will be planning and preparing the entire Thanksgiving dinner for her family, consisting of her father and five younger brothers and sisters, since her mother is recently deceased; the student who casually mentions the ways and means she employs to circumvent the behavior of those in her environment whose values are very much different from hers; these students unintentionally and only partially expose to me the situations with which they are coping daily. I can only try to understand and vicariously "walk in their moccasins."

To fulfill part of the definition of "teach" ("usually connotes some individual attention to learner"), we need to provide opportunities in our college teaching to give individual attention to the learner. This happens in my teaching experience in the supervising of field experiences when my undivided focus for thirty to forty-five minutes is on that student and what he or she is doing, by holding conferences by appointment with the students in my classes, by socializing with students, by sharing my expertise with students in their individual field-experience assignments, and by being one *with* them while not one *of* them.

Certainly, teaching is a people-oriented profession. That is what makes it so alive, so vibrant, so exciting, so much fun! But what about those students who are not achieving? What about those with whom we are not making the "connection?" We try to help them to achieve successfully, but we must be honest in our assessment of their work and of their efforts. That is the difficult part of teaching—to maintain our standards for achievement and, at the same time, to preserve the self-concept of that student who has not achieved academically.

How do we positively maintain or enhance that fragile self-concept? At all times, we must stress the positive. The song title is proverbial: "Accentuate the Positive, Eliminate the Negative." This maxim becomes our way of life in interacting with students. We must stress the positive fibers that the student brings to the scene, build on her/his strengths to help her or him to overcome the deficiencies. Optimism must prevail always! In every situation, it is our *duty* to find the positive aspects of that situation and use them to preserve and maintain the dignity of the person involved. As teachers, we have the responsibility to find the "beauty" within each of our students. It's there! We only need to recognize it, bring it out, make the student aware of it, and then mutually appreciate and value it. EVERY person has some beautiful gift to give, to share.

But, what about those low grades? And what about the students who receive them? We can understand, listen, accept the student unconditionally, but we must honestly and ethically judge, in the light of established criteria, the quality of their work. The grade registered for a course is a reflection of the achievement level reached in that course; it is not a grade on the student personally. It has been my experience that students sometimes confuse this issue. It must be clearly understood that, while we teach students, we evaluate their work, not them as persons.

The other part of teaching is learning. While the teacher is accountable for teaching, the student is accountable for learning. As teachers, we must be aware of the student-as-learner. Learning principles and practices should be discussed and encouraged with the students. Since it is every student's expectation that each professor will teach the best he or she can, I believe that it is only fair that each professor's expectation is that each student will work (learn) as best he or she can. The student must accept the challenge to learn and thereby to put forth the effort to achieve successfully and competently in each of her or his courses.

Most of my teaching is with pre-service elementary school teachers. I constantly implore them to realize the responsibility they have—to do well in all of their college classes. They must possess and demonstrate academic and affective skills. They will become the "makers of tomorrow" through what is happening in the elementary school classrooms in which they serve today in their field experiences and tomorrow as in-service teachers of children. Education students have a terrific responsibility as the motivators and teachers of young children. Hopefully, it is a responsibility they will not take lightly. Their preparation for that responsibility is happening in the college classrooms today.

Yes, the call to teach is multi-faceted. To teach *is* to touch. To touch the lives and futures of all who come to us as students. The "touchables" we teach live on forever in the caring, empathizing, valuing, feeling, believing attitudes we model for them, the students we serve. And they, in turn, live them and model them for those they "touch" with their humaneness.

Hopefully, we have made some impact on our students to become warm, caring, concerned, affectively-oriented, enlightened individuals who make an impact on the lives of others. If we do this for society (turn out humanistic, educated, caring people), then we have made a generous contribution.

Once again the phone rings. It is the quiet, shy one. The questions again come to my mind. I drum up the courage to ask her. "Why do you call me, Trina?" And the answer comes shyly. "Because you care about me. Because you always cared about me and believed in me when nobody else did."

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[1]N.J.H. "I Taught Them All." *Clearing House*, XII, Nov. 1937, pp.151, 192. Reprinted by permission of Heldref Publications.

[2]Reprinted by permission of Dr. Gerald Moulton, Arizona State University, Tempe, Arizona, 1981.

THE ROLE OF THE MODERN DAY HIGH SCHOOL PRINCIPAL

Patrick F. Cosiano*

In an attempt to analyze the role of the high school principal, ten principals were visited for a minimum of one hour, and were asked basically three questions: Do you feel your role has changed significantly over the past five to ten years? If yes, in what ways? Do you foresee any major changes in the near future?

All of the individuals interviewed were from Northeast Ohio high schools with large enrollments, two in the city of Cleveland and eight located in suburban districts. In every instance, the principals agreed that their role has changed significantly and that it will continue to change as the future brings additional challenges to the school. They all stated that the role is much more "focused" and specific in nature. The new federal regulations, combined with the increased number of programs, forced them to deal in specifics. They made statements which made it appear that their role fluctuated between that of an educational manager and that of an educational leader. It appeared that they wanted to be viewed as educational leaders, but found themselves highly involved in managerial functions.

In summary, based on their comments, most of the principals felt that federal regulations had the most influence on their roles. They are forced to constantly read court rulings, state laws, board policies and federal regulations, such as Handicapped Procedures—94-142. They must also read reports which compare practices in other districts, particularly those dealing with "due process rights for kids." The law also requires that changes be made in accountability for financial matters, such as the thirty-digit accounting procedure. The above examples, coupled with others, obviously have an effect on the nature of the principal's role.

Other concerns dealt with *public relations*. "Getting the levy passed" was mentioned by all the principals, and they felt this was very much a part of their changing role. In fact, several were quite adamant about the need for promoting public trust through public relations. Knowing the community, and responding quickly to its needs, seemed to be their major concerns. It became apparent that constant communication and involvement were the key elements of their roles. One principal stated that a plan must be developed, and that reacting only to crisis situations would mean certain failure. In the city schools, public relations became a key point when the principals discussed the desegregation plan. Many new situations were being addressed which required the expert skill of public relations practitioners.

Another interesting category which surfaced during the interviews was that of *human relations*. One principal spent considerable time reporting his involvement in counseling teachers for stress and other personal problems. The reduction in force (R.I.F.) proceedings are causing some administrators many problems. They not only see very fine teachers being "riffed," but they also get involved in the emotional trauma being experienced by these teachers. It also became apparent that facing problems of faculty morale was a product of the times. As the new and relatively young teachers leave, a more mature and experienced staff remains.

Thus, those remaining constitute a skeletal staff, with little chance of losing their jobs. Result: The principal fights to provide the leadership necessary for an exciting learning environment (motivation). One principal cited his considerable involvement in curriculum review, aimed at keeping teachers inspired in their classrooms. He also referred to the current emphasis on competency-based instruction for youngsters, which may keep the "teachers on course." Then he stopped and thought and stated, "computers may solve this one for us." Another principal ended the interview by saying that he had terms to which he had to respond on his evaluation and "if that hasn't changed the role, I don't know what has."

In summary, it appears that the modern day high school principal is a person of many talents. According to those interviewed, the role is changing and requiring individuals with very specific skills. The administrative areas of major significance are law/finance, public/community relations, human relations, curriculum and technology. It is reasonable to expect the principal's role to continue on a course of change. As all of our institutions change in society, we can count on our schools to be somewhere in the process. Thus, the future looks like one of continued challenges for the principal.

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In reviewing some of the literature, it seems that the theoretical framework of the high school principal will be instrumental to his/her effectiveness in the changing role. The theoretical-practical relationship appears continuous. While resolving issues and making decisions, the principal moves back and forth between theory and practice[1]. On several occasions, John Dewey was cited for having a theoretical formulation with a sound basis for practical action. It is worthy to note the useful functions that theory might have for administrators.

1. Theory helps us to find a relation, or some degree of unity, among diverse observations and experiences.
2. Theory may compel us to observe relationships that we had previously overlooked.
3. Theory provides operational guidelines which help us in making provisional evaluations of the directions and desirability of our development as human beings and as administrators.
4. Theory focuses our attention on relevant data by telling us what to look for.
5. Theory may help us to construct new approaches to administration and point to ways of evaluating old ones.
6. Theory provides guidelines for helping staff members to modify their behavior[2].

Somewhat related to the changing role, William Farkes identifies leadership style as a key issue. Principals act and react in different ways which are dependent pretty much on their own styles. It seems that, as the role becomes more specific and demanding, it calls for individuals who are able to take an eclectic approach to administration, and thereby develops situational leaders. Farkes believes that this broadly-based theoretical foundation results in a combination of the best of many theories which result in a more practical leadership style[3].

In addition to the importance of administrative theory, Robert J. Krajewski refers to "rapport nurturance" as the mortar that binds the foundation blocks together. It is the "governing and cultivating of a harmonious relationship with and between people in order to utilize the knowledge base (administrative theory) effectively."[4]

As one views the administrative role, there is a great range of problems and duties which determine its functions. To complicate matters, these circumstances are followed by expectations of all concerned parties. There is, at times, disparity among the expectations which in turn produce a maze of conflicting demands and pressures upon the principal. Added to this conflict are ambiguities in power relationships. Due to this combination of factors, it has been said by some that one of the most complex and stressful jobs in modern society is that of the principal.[5]

In our modern day, principals are often expected to maintain union agreements, and yet they have very little, if any, input at the bargaining table. "As a result, they are all too often bound by unworkable and untenable negotiated decisions that make it all but impossible for them to administer school programs."[6] It appears that the principal must go beyond the strong hold of the printed agreement and work toward an assertive approach to gain the power and control necessary to be an effective instructional leader. Claradine M. Johnson prescribes hope that the new role will be termed "manager-leader."[7]

In summary, one may conclude that the secondary education principal will continue to be the most important person in setting the school climate for learning. This person will hold the ultimate responsibility for staff and pupil outcomes, will provide assertive leadership in planning and expectations, and will monitor the entire school program. The principal also will maintain and build public trust, and will provide the insight for innovative approaches for solutions to problems. There is little doubt that the role will continue to be not only a demanding one, but also a very complex one in nature.

[1]James M. Lipham and James A. Hoeh, Jr., *The Principalship: Foundations and Functions* (New York: 1974), p. 3

[2]Gerald J. Pine and Angelo V. Boy, "Theory as a Guide to Administrative Behavior," NASSP *Bulletin*, vol. 63 (March, 1979), p. 34-35

[3]William Farkes, "Leadership Style-It All Depends," NASSP *Bulletin*, vol. 63 (March, 1979), p. 31

[4]Robert J. Krajewski, "Role Effectiveness: Theory Into Practice," *Theory Into Practice*, XVIII (February, 1979), p. 56-57

[5]Raphael O. Nystrand, "Leadership Theories for Principals," *Theory Into Practice*, XX (Autumn, 1981), p. 260

[6]Daniel A. Salmon, "Paranoia: Perceptions of Public School Principals," *The Clearing House*, vol. 54 (December, 1980), p. 149

[7]Claradine M. Johnson, "The Principal in the 1980's: Instructional Leader, Manager," NASSP *Bulletin*, vol. 65 (January, 1981), pp. 88-89

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MULTICULTURAL EDUCATION

Herbert G. Vaughan*

Cultural pluralism and multicultural education are not new concepts in education. Our heritage and our motto, E *Pluribus Unum* (out of many, one), testify to the commitment that the nation has given to these concepts. Our schools have been, and are, the principal vehicles by which these are to become operational. Yet, as we come to the close of the twentieth century, cultural pluralism and multicultural education remain, in large, unfulfilled goals.

Our nation is, indeed, becoming more pluralistic in all sectors. Many state legislatures, state departments of education and regional accrediting agencies recognize this to be requiring units and/or courses in multicultural education. Further evidences can be seen in teacher education programs and certification. Slowly, there is a decline in belief of a unitary model of child development. Yet, there is a great need for us to nurture children and to respect their diversity. This suggests that there is no one "correct" curriculum for everyone, but rather many curricula for a diverse population.

It is incorrect, on one hand, to present American life in the contemporary school as exclusively white, Anglo-Saxon and Protestant. Multicultural education seeks to remedy this narrow perspective of American life. Yet, at the same time, American education also needs to emphasize the commonalities of a diverse American culture. Public school perspective — as it fosters its multicultural dimensions — needs to emphasize the commonness or consensus of American life and also the cultural differences that enhance the common life.

Below are presented two modules that could be used in the classroom situation to further the enhancement of the goals of multicultural education. Each includes a brief rationale of the topic and several activities to be used for instructional purpose. At the end is a selected bibliography that may be used for further reference and study.

Module #1: Awareness, Acceptance, Affirmation

Multicultural education represents a significant departure from much of contemporary educational practice. Historically, the public school has performed its essential task: to enculturate the student in the American mainstream. The basic model used was that "you"—immigrant, migrant or other newcomer—be like "us"—the ones who were here before and who had established the school.

The present public school system grew out of its nineteenth century beliefs of what is considered to be American. English was the language to be observed and used. Those not speaking English were to learn it so that they could follow the school processes. This reflected the belief that learning was, and should be, *mono* lingual, and the language was English. Other languages were not used, tolerated or permitted. Distinct moral values emanating from a Puritan point of view perpetuated. Any others were not allowed.

The school in its entirety reflected the "correct" way, along clearly-prescribed lines. Development of the instructional styles, curricula evolvement and administrative practices all reflected this. Ultimately, children —all children, regardless of racial or ethnic background—learned in the "correct" way and were assimilated. There was no awareness, acceptance or affirmation of anything that suggested multicultural education. It was hardly ever thought of.

Years later, it was discovered that while some children enjoyed equal educational opportunity, many other children did not, and therefore, their learning in school was indeed different. Through much court action and many legislative acts at the federal and state levels since the 1950's, schools have been pressured to present equal opportunities to all children. When the patterns of *status quo* are challenged, often there is resistance. Sometimes, even hostility and non-recognition become a dominant pattern of resistance when diversity of school populations is given due priority. Sometimes this occurs under rubric of prejudice, and other times it is simply lack of understanding of a group different from one's own. Against this background, multicultural education represents a significant departure from much of contemporary educational practice. Multicultural education may, indeed, alter and affect on-going practice, ultimately altering the patterns of *status quo*.

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When the philosophical perspective of multicultural education is recognized in the schools, education will begin to reflect culturally pluralistic hues. Ethnic diversity will be recognized, allowing the differences within the various cultures to express themselves within the larger context. Ethnic/racial styles vary, and their differences can be expressed and appreciated. As a result, ethnic/racial groups will be better accepted as functioning cultural entities. The school then can assist individuals to function in their own ethnic/racial community, as well as in others. Ultimately, the school can preserve ethnic/racial differences as a means of furthering our uniqueness as a united pluralistic society.

Awareness is the first step. Often, when one thinks and acts along ethnocentric lines ("my way is the best" or "my country is the best") he does not see or recognize others who think differently. One who holds a prejudiced view often will feel threatened by change. Yet, those educators who work with children from diverse racial/ethnic backgrounds must become aware of these differences, and that awareness must become more acute before multicultural education can become a reality. Awareness is a process that may not occur immediately, but can happen in time.

Each person has values, beliefs, norms and standards which he uses consciously and subconsciously as he teaches, works with his colleagues and interacts with many other people in the educational scene. To enhance the awareness level of each of these colleagues on a functioning, on-going level, each teacher's values and beliefs may need to be clarified, analyzed and assessed. This is a process; it is not something that is accomplished in one act or by just passing out a particular memo or attending a workshop. Nor is the acculturation process accomplished by reading alone or by stating that something "must" be done. It happens only when one gains awareness through experience.

Realistic examination of the forces that bring about racist attitudes and classist views of society will ultimately assist this process. Often, the view held by the prevailing majority does not take into consideration views of the minority. People and institutions are very similar in that institutions will reflect the biases, perpetuate discriminations and exacerbate prejudices that individuals have and express. When people and institutions become aware of such discriminatory occurrences, thorough change make take place. The process of awareness must start before multicultural activities can successfully begin to affect the *status quo* within the school.

Awareness of differences and their right to exist brings to light a new reality: acceptance. The concept of acceptance goes far beyond tolerance. Tolerance only 'puts up with' a situation on a temporary basis, whereas acceptance is more lasting and can become permanent.

People of different racial/ethnic origins live and learn in many different ways. Cultural differences within one group may affect the customs of another group. During the late nineteenth century, when the "dominant" way learning and teaching was upheld, cultural, racial and ethnic differences were not recognized. But today, and for tomorrow, when the many differences in race, ethnicity and culture are recognized, then heterogenous patterns of learning can occur. Acceptance and recognition of these differences constitute the challenge that American education faces today.

It is necessary, not only to know and understand the historical antecedents, sociological concerns, economic influences and political perspectives, but also to realize how they affect people who are not yet part of the mainstream of American life. Acceptance is a process which occurs in the formal setting—a workshop, a particular course or a laboratory class—and it occurs many times in the informal setting, both within and outside, the school. With acceptance of multicultural perspectives comes the recognition that others, people who are different from "us," have a right to exist and flourish in their own unique and diverse ways.

After awareness and acceptance, comes the final stage: affirmation. Affirmation signifies commitment. It signifies that people have intrinsic worth and each is accorded due respect. We, as educators working together in the school setting, must help the process of affirmation by communicating this intrinsic worth to the students. To accomplish this, teachers must develop, implement and evaluate materials of education which reflect and further multicultural elements.

Cultural pluralism is the ultimate goal within multicultural education. It is a goal that, once achieved, creates awareness, acceptance and affirmation. It changes the *status quo* of existing practice. It produces a multitude of changes, not only in terms of attitude and experience, but also in terms of instruction and curriculum. It leads to new patterns of teaching and learning. These patterns are not kits that can be copied; they are new methods which must be developed and implemented through a common effort.

Objectives

1. To understand the meanings of awareness, acceptance and affirmation in multicultural education.
2. To explore various activities through which multicultural education may be implemented.

Activities

The following activities are offered as a stimulus toward the constructive action which will lead to the fulfillment of the goals of cultural pluralism. Some activities may be carried out in one sitting; others will need more preparation and planning. The first three activities emphasize the awareness aspect; the fourth through sixth focus on the acceptance; and the final three activities highlight the affirmation function of multicultural education.

1. Consider the following groups of people as they have become part of the mainstream. Fill in the blanks of each as illustrated below:

	Past	Present	Future
Black	Slave	Moving toward equality	
Ethnic European	Rejected Minority		
Hispanic-American	Rejected Minority		
Native American	Rejected Minority; Conquest, Genocide		
Appalachian	Secluded Rural Minority		

Note the similarities, differences and changes under each category. Note these from "your" point of view, and from "theirs."

2. Discuss the terms *prejudice* and *discrimination*.
   A. What do these terms mean to you as an individual? Cite some examples.
   B. What significance do these terms have for you and for the groups of people mentioned in Number 1?
   C. What implications do these words have for institutions, including the school? What examples of institutional racism can you offer?
   D. What methods may be used to improve the situations in which prejudice and discrimination exist individually and institutionally?

3. How are the various groups presented: in the school setting? in the mass media? in actuality?

	Curricula/Instructional	Mass Media
Black		
Ethnic European		
Hispanic-American		
Native American		
Appalachian		

After discussing your perception, what changes would you suggest for the future? Highlight the differences and note the gaps.

4. Explore the historical roots of Black and Hispanic-American populations. Place emphasis on the period

since World War II. Evaluate their current status, compared with their status prior to World War II, with emphasis placed on the urban scene.

5. Explain the social and political scene for the Appalachian and Native American populations in contrast to the scene for those who make up the "mainstream." Focus on their conditions in the urban setting. Suggest how this might be changed and how you, as a teacher in the school, might play a significant role.

6. Outline and organize the differences and similarities between various racial/ethnic groups in terms of:
   a) cognitive learning patterns of different students
   b) different instructional patterns

   Discuss and seek ways in which the similarities might be strengthened without changing the goals of cultural pluralism.

7. Ask teachers, perhaps with assistance from a group of students, to gather information about a particular ethnic/racial group, relative to the following topics:
   1. oral traditions
   2. myths
   3. ethical beliefs
   4. religious traditions

   While noting that time and preparation will be necessary for planning, present the findings with fellow colleagues at an appropriate gathering. Then, discuss and outline possibilities for incorporating the above into the curriculum and instructional process.

8. Suggest how the school experience may become more multicultural through affirmation of cultural pluralism. Use the following paradigm as a guide in accomplishing this goal.

Toward Cultural Pluralism

	Yesterday	Today	Tomorrow
Curriculum			
Instruction			
Administration			
Community Relations			

Module #2: The "We-They" Dichotomy

The history of American education reflects distinct biases: English was the language and Anglo-American culture was to be emulated. The school was the agency that insured a person's success. And, indeed, the school was successful: English was spoken and the Anglo-American culture was dominant. Furthermore, the values of the Puritan Ethic had been engrained into the fabric of American life. The schools emulated these Puritan values and those were imbedded in the curriculum—*McGuffy's Reader* and the *New England Primer* testify to this. The typical teacher, usually a single woman, reflected the "correct" values and morals of the local

community in order to teach the young: the student was instructed in a defined, prescribed way. So, by the end of the nineteenth century, the "common school" and the emerging public educational system reflected these distinct biases.

This pattern went largely unchallenged through much of the nineteenth century and into the twentieth century until the immigrants entered the scene en masse, coming during the latter part of the 1800's and early 1900's. People of many diverse languages, customs and religions came, settled and multiplied. Those of Anglo-American stock with Puritan values felt duly challenged and threatened. Thus, the school, which embodied Puritan-Anglo American values, came to the aid: it became *the* institution—not the family or the church—to acculturate and assimilate those "foreigners" and "aliens" into the "melting pot." The idea to "Americanize" the immigrants, to make them good citizens, became the prominent view; thus, Americanization became the accepted "thing." This belief, perpetuated by many writers and educators, became central to part of the school's purpose for many decades. Thus, thousands of new Americans were woven into the fabric and thought to be successfully "Americanized."

Within this simplified historical sketch lay the concept of the "we-they" dichotomy. The "we" reflected the dominant Anglo-American, Puritan, Americanized view. The "theys" were those who either were not of primary stock, or did not fully accede to the Americanization process. For many decades, the ruling majority accepted the idea of "we" as natural, never questioning its rationale. However, when certain immigrants retraced their origins and did not necessarily "melt," the "we's" began to wonder—to question what was happening.

Comments were voiced again and again: "It's too bad they don't speak English at home;" "He still speaks with an accent;" "Why can't they be like us?—You know how *they* are." Such comments were common, and the school policy reacted, staunchly pursuing its standard policy. Our political policies and activities reflected the same theme: Manifest Destiny, The Roosevelt Corollary and so forth. So, it was natural that our textbooks reflected such themes and practices. But it was necessary for the "they's" - the immigrants or persons of immigrant heritage—to respond correctly. In order to be successful in American society, "they" had to either adopt the motif of "Keeping up with the Joneses" or of "Making it." Their own diversities, whether racial/etnnic or social/cultural, were not given legitimacy and were seldom tolerated.

The "we-they" dichotomy was expressed in other countless ways. "Our morals are better than theirs;" "We use legal ways;" "We are civilized people and, therefore, don't do things that way." "We are a developed nation and, therefore, a highly mature people; they come from over there, and, therefore, are under-developed people." (Even the concept of developing nations implies the same idea.) Naturally, this implies that "we" were better than "they." No matter what "they" did, there always was a difference, and there always would be one.

The school reflected this dichotomy in its policy and actions. Instruction was clearly monolingual; as there was no alternative, they had to learn English, and if they did not it was *their* fault. Consequently, they were thought of as being less American if they did not speak English or did not speak it well. There was one way to learn and that was the American way. If their learning patterns differed (and they did differ!) and did not fit ours, theirs was wrong, or certainly it was not as good as ours. Thus, there came about "problems": the Puerto Rican problem, the Black problem, the Appalachian problem...*ad infinitum*. As long as "they" were perceived as a problem, there was something to be corrected, something to be done.

Teachers looked at those students who did things "correctly," and considered them to be emulating the ideal. Others who were not successful were labeled as slow learners, naturally lazy, apathetic, careless—or other such terms. Often, they became known as failures: "Well, you know they are—so, what can you expect?" These labeling patterns became established in the early grades, often starting in kindergarten, and continuing throughout the school years and into adult life. Those early reading groups of the Robins and Bluebirds clearly separated the Starlings; they were the beginnings of the tracked curricula later, which many times were filled with the "theys." Teachers were taught to be teachers in ways that reflected the belief patterns of the prevailing majority, the "we's," and, not surprisingly, had difficulty with the "theys."

The "we-they" dichotomy is deeply ingrained in the curriculum and curriculum materials in use today. Much is differentiated in the groups we teach; tracking or homogeneous grouping is widely used. The Robins are much more sought after than are the Starlings. Heterogeneous grouping is discouraged and seldom used. Here is where the self-fulfilling prophecy comes into perspective. Those who are expected to learn, do learn, and those who are not expected to, (usually) don't learn. Both teacher and student learn this well throughout the schooling process, kindergarten through high school.

Curricula aimed at a particular group (and not at another group) is often clearly discernible as being

beneficial only to the selected group. Those perceived by teachers to be successful students—the "we's"—appear to be more positive and confident than those perceived to have only a limited degree of success. The "we-they" syndrome often follows racial/ethnic and social/cultural lines that are perceived by the "we's" as "they's."

Perhaps it is natural that teachers bring out those experiences and reinforce the behaviors with which they are familiar, because those behaviors are part of their personalities. Whereas, when the teacher encounters students whose experiences are vastly different from his own, which often occurs with ethnic/racial social/cultural groups, the teacher often has difficulty accepting them. And, unfortunately, the ethnic/racial experience is not given legitimacy, nor is it given due recognition. The students of divergent groups often withdraw from participation, and often become obstructive in their behavior. To compound the situation, those students' efforts toward participation are quite often misunderstood. The end result is that the student is called a slow learner or is known by some other title. The student who does not wish to learn is labeled a non-learner.

All of this reinforces the vicious cycle. When the child has a recognized difficulty, or learns slowly he is placed into special classes and/or different curricula and is perceived as one of "those." The stereotypes and the cliches abound and permeate the school environs. When the school population is composed of students whose racial/ethnic or social/cultural background differs, the "we-they" syndrome becomes even more prominent in the school, in the teaching patterns and in the curricula it offers.

Cultural pluralism is an ideology that can make American society whole; a nation which works in a spirit of togetherness. Cultural pluralism will allow a student to better understand his ethnic heritage, to appreciate it and to have it play a meaningful part in the mainstream of society. Students will be able to learn and appreciate that their heritage is legitimate within the American experience. Eventually, cultural pluralism will allow students to form personal identities in the civic community and to become indifferent to matters of racial, religious and ethnic distinction. These distinctions will cease to have practical consequences in society. There will no longer be the "we-they" syndrome.

Activities

The following activities are offered to stimulate the fulfillment of the goals of cultural pluralism. These activities are written in brief. Some may be completed readily; others will require further planning and study. There is no particular sequence or priority given to any of them.

1. Make a list of sayings/cliches that embrace the "we-they" dichotomy. Discuss the implications that they have for the teaching and learning process. Explore ways that these may be prevented.

   A. "*They* are really as good as *we* are."
   B. Two-fold judgments:
      1) we are legal, they are not
      2) we are clean, they are dirty
      3) we are civilized, they are primitive
      4) our way is practical, theirs is impractical
      5) we are the "Americans," the "solid citizen," and they are the poor, the lower class, the marginal worker, the unemployed
   C. He is going to become an American!
   D. "Ah, he's OK. Other than being Puerto Rican, he's a pretty good kid."
   E. "I'll choose two lovely children to present the books to the visitors."
   F. Add your own from your own experiences.

2. Interlocking institutions, occupation opportunities (or lack of), real estate interests—all reflect society's views. These institutions and their values are then expressed within the school context. Often, the following concepts/ideas become operational in the teaching-learning process. Explain the ramifications of the following concepts/ideas:

   A. culture of poverty
   B. culturally deprived

C. deficiency in some socially valued traits
D. territoriality
E. levels of integration of the biological organism

3. Much contemporary pedagogical practice throughout the formal school experience differentiates children in the learning process, which over a period of time furthers the "we-they" dichotomy. Below are mentioned several examples:

   A. selection of reading groups
   B. grouping by ability
   C. materials deemed appropriate for classroom display (vice versa)
   D. tracking

   Add others that you know and discuss them. Questioning to be pursued:

   1. How do the above perpetuate the "we-they" dichotomy?
   2. How do the "*they*" think of their situation in school? (How do the "we" think of their situation in school?)
   3. In what ways might the above be *corrected*?

4. A child experiences a multitude of events, both inside and outside the school, which make up the total individual. The school and its teachers recognize only certain experiences, rejecting others. Often, today's urban school does not fully take into consideration much of the student's outside experience. This is especially true when the teacher's background differs significantly from that of the student. (There are no easy answers.)

   A. What is the responsibility of the teacher to understand the student's background?
   B. In what ways could the gap between teacher and student be lessened?
   C. How should different kinds of learning experiences of children from divergent backgrounds be recognized and then be incorporated into the curriculum and lesson plans?

5. Social distance exists between teacher-parent and parent-teacher and hinders the student's learning process. Often, where there is a wide gap, communication ceases and problems multiply.

   A. How can the factor of language, such as the teacher's inability to speak another language, be overcome?
   B. In what ways can the teacher take into account divergent cultural styles of parents that impede the communication process?
   C. How much responsibility does the teacher have to "touch" the home and neighborhood environments of the students he/she teaches?

6. Teaching styles or models can either enhance the goals of cultural pluralism or greatly hinder its growth and development. Also, certain styles/models used in teaching perpetuate, overlook and even exclude some students who want to learn. The "we-they" dichotomy is supported or rejected by the style/model of teaching used.

   A. Examine the operating styles of teaching presently in use (*not* those that "should be," as indicated in the how-to-do textbooks). What additional styles, even though they might be considered "different," could be used with various students?
   B. What is the relationship between teaching models and the "we-they" dichotomy? How can these be altered?

Selected References

Some of the following books have been used in the development of the module; others are offered to

enhance the user's enrichment of the many facets of multicultural education. These sources certainly do not exhaust the literature on this topic but are offered as a beginning.

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PREDICAMENTS OF ETHNIC AND RACIAL MINORITIES IN AMERICAN SOCIETY DURING THE 1980'S

Herbert G. Vaughan and Patrick F. Cosiano

The education of the minority* child, whether Black, Hispanic or other, differs vastly from that of the child who comes from the dominant white group. It is often said that American education furthers equity and equality for all children; that through schooling, all children can obtain a gainful livelihood. Furthermore, this purported equality has become central to the ideology of American education: that through schooling, all minorities can become part of the American mainstream.

Yet, a careful examination of the contemporary educational "scene," when compared with such rhetorical statements about American education, reveals a clear discrepancy. And, indeed, there is a gap in educational achievement, as well as in the social economic status; the minority child does not achieve or succeed like members of the dominant white group. Unfortunately, this gap is very noticeable, and American Education--those within the schooling process and critics on the outside--attempt to "explain" why the gap exists. Countless explanations are offered; all are inadequate. With much debate and controversy, there emerges the idea that there is a "minority problem" and that a solution must be found. Thus, the minority child becomes a victim. First, let us look at some of the reasons which are offered to explain inadequate performance of the minority child. Second, we'll look at some of the means that are offered to correct the problem(s). And third, we'll see what policies might be offered.

The home situation, the school setting and heredity all have been used in one form or another in attempting to explain why minorities fail or achieve less than the prevailing dominant white groups. The literature of the social sciences and of education is full of descriptive and empirical research that focuses on a multitude of causes.

From the decade of the 1960's comes the theory of cultural deprivation.[1] This theory states that there is a lack of opportunity to participate in the home, school and community of the modal (i.e., dominant) culture.[2] At one particular conference held during this time at the Chicago Conference on Compensatory Education for Cultural Deprivation, teachers attempted to find the reason why children were culturally deprived:

> We will refer to this group as culturally disadvantaged or culturally deprived because we believe the roots of their problems may in large be traced to their experiences in homes which do not transmit the cultural patterns necessary for the types of learnings characteristic of the schools and the larger society.[3]

This theory is inadequate for several reasons. First, it assumes that the disadvantaged do not have a culture which is viable. Secondly, the standards used for measuring successful school performance are those representing the dominant class and values. Third, the theory suggests that the child should be blamed for his/her failure, not the school or society. And finally, the minority parent is assumed to be a poor "teacher," unable to instill in his child the "correct" skills. It is interesting to note that, while this theory has proven unsuccessful for explaining (or solving) the "problem," many school practices and policies of today continue to perpetuate it, especially in the urban ghetto schools.

Still other reformers and critics of the American education system see the schools as deficient; they believe that minorities perform poorly because public schools favor middle class children, and not those children from disadvantaged groups.[4] These critics see the organization of the contemporary school as ineffective in teaching minorities successfully. Therefore, many reformers from the dominant groups believe that such things as traditional school organization, curriculum and teaching methods are not effective in dealing with minorities and their problems. Furthermore, they see the schools de-emphasizing the traditional skills and preparing the children for a future-oriented technocratic society. Another suggestion offered is the alternative school movement, which has as its goal the altering of traditional public school practice biases.

*Ogbu defines the word minority using his three-part typology: a) Autonomous minority: those who are numerically small, but not subordinated economically or politically to the dominant group. (Mormons and Jews are examples.) b) Caste minority: the opposite of autonomous minority; political and economic life are sharply defined by the dominant group. (Blacks are an example.) c) Immigrant minority: falls between autonomous minority and caste minority. (Chinese, Japanese, and Hispanic groups are examples.) p.21-25.

Many Blacks and other minorities see the problem from a different perspective. These schools have let them down because they did not educate these minorities well in some traditional skills. These are the skills which enable the dominant groups to have good jobs, earn decent wages and enjoy other benefits that accrue from education. It is interesting to note that the Blacks see the concept of alternative schools as highly structured in the traditional skills;[5] efforts of Jessie Jackson and PUSH reflect this position.[6]

No one doubts that today's public school has to meet new needs in an everchanging society. This is true for minorities as well as dominant group children. Traditionally speaking, most dominant group children do well in the fundamental skills. On the other hand, many minority children have not been as successful in learning basic, fundamental skills taught in schools and, therefore, remain behind dominant groups. One explanation offered for this is that schools traditionally place less effort on preparing minority children for the desirable adult roles. As a result, the minority children are unable to compete successfully with the dominant groups.

The poorer achievement record of minority children has often been attributed to a genetic or hereditary deficiency. For example, it is still suggested that Blacks do not perform as well as Whites because their genetic endowment for certain kinds of intellectual skills is less than that for Whites. Since Jensen's famous article in 1969[7], this has been highly debated and remains a very controversial theory.

The theory of heredity or genetic deficiency is questionable for several reasons. First, through all the years of literature and research, there still remains only one species of humankind: homosapiens; there are no sub-species. Second, Blacks who came to the United States via slavery did not come from one place, nor did they speak the same tongue. They came from a wide geographical area of Africa and spoke different languages and had different cultural backgrounds. And, over the years, there has been much miscegenation between Black and White; there is no one singular prototype of a "Black" person. Third, the thesis and data that profess Black and White differences in intelligence, as stated by Jensen, are inconclusive[8]. Furthermore, Jensen believes that his research has educational implications. Since the intelligence differences are not subject to closure, Black academic performance needs special instructional techniques[9]. This is refuted by saying:

> Jensen's solution is not satisfactory because differences in cognitive skills are not genetically based, as he supposes; they are probably adaptive responses to the different roles ascribed to Blacks and Whites in the American system of racial castes.[10]

However, the home environment, the school ambiance and heredity are all inadequate in explaining the poor scholastic performance of minorities. Much has been suggested to close the gap in the performances of Blacks and Whites in school, but only with a limited degree of success. Some of the suggestions include local control by ethnic populations, the alternative school strategy, the school integration movement and compensatory education.

Community control has been tried in a few urban communities, such as New York City, yet it remains to be seen how successful the impact was on the improvement of school performance. Alternative schools, both those proposed by the dominant groups and those established by Blacks, did not significantly close the difference in the educational gap. Perhaps, as a result of these two movements, there was an increase in "Black awareness" or "Puerto Rican awareness" but, beyond that, not much difference was noticed.

The 1954 Supreme Court unanimously declared in *Brown vs. Board of Education* that segregated schools were unconstitutional, and that "all deliberate speed" must be used in desegregating them. Dual systems persisted in the South, but the North had to desegregate. Many subsequent judicial actions have occurred. As a North Carolina teacher summed it up: "During that time we were supposed to be integratin', but really what it was was 'freedom of choice.' Some Blacks, a few of 'em, were sendin' their children to the white schools, an' the whites weren't sendin' any of their children to the black schools."[11] While some inroads have been made in desegregation and integration efforts[12], after more than two decades, minorities, especially Blacks still receive an inferior education. This, in turn, lowers even further their school performance, and ultimately, lessens their chance for a job in adult life. The integrationist theory remains a desirable goal for political, social, moral and ethical reasons. While the integrationist (or desegregationist) theory has not closed the educational gap in school performance for minorities, and perhaps has had only limited success, it has prevented a further widening of the gap.

The other major strategy has been compensatory education. Many programs, such as Head Start, were

based on the premise that disadvantaged children were culturally deprived. These programs were established to compensate for the "deficits" experienced by these children. The school mandate was to rehabilitate the Black and other minorities through resocialization, allowing them to develop those necessary skills which they lacked.

Much education legislation of the Great Society and the period that followed reflected this premise. However the compensatory strategy failed because it did not recognize the distinctive factors affecting minorities, especially their historical backgrounds and their evolution. Furthermore, it did not recognize the unique learning patterns of the minorities because these patterns often differed from those of the dominant groups.

Thus, the above strategies had only a limited degree of success. They offered only a partial solution to the minority "problem." The performance gap in the educational process between the dominant groups and minority groups must be viewed from a different perspective. It is suggested by some that minorities, because of their ascribed status, live in a caste-like society whose barriers can be overcome only by "passing" or "making it."

John Ogbu, in his comparative study of education and caste,[13] focuses on the American scene and offers a different interpretation of why minorities do not achieve (or achieve less) in school. His findings are contrary to much literature in education and in the social sciences. He hypothesizes:

> that racial stratification (as distinct from class stratification) generates and sustains patterns of school performance compatible with educational requirements of the social and occupational roles permitted to the component racial groups and the mode of social mobility characteristic of the system.[14]

The vast body of educational and social science literature emphasizes social class stratification, or social economic status, of the minorities as the source of the cause. The prevailing view is that, through education (schooling), one can improve one's social economic status. This viewpoint sees the minorities benefiting from the education that they receive. Ogbu openly challenges this theme. Minority group status is ascribed, that is, it is determined by birth, and in fact, has a caste-like quality. Presently, the only way the minority members can change this situation is by "passing" or by "making it" in the dominant society, or by emigrating to another geographic locality.

The minorities' ascribed status has many pedagogical implications. Their ascribed caste-like status prepares (or supposedly prepares) them for their subordinate social, political and occupational role which differs vastly from those of the dominant groups. So, to ensure that the minorities fulfill their ascribed roles, "proper" attitudes are derived and the correct motivation for them is developed. This is apparent in numerous instances within the school setting. Often, the content material of text and curriculum is clearly biased. Where ability grouping exists, minorities often disproportionately occupy the lower tracks. And, many times, those minorities continually remain in the lower tracks throughout their schooling experience. For those who are in the lower echelons, the curriculum becomes "watered down." (Ironically, the child who needs the most, receives the least.) Throughout the school system, directly and indirectly, different sets of academic standards are perceived for minority groups. The self-fulfilling prophecy comes into focus. The minorities gradually come to be defined by the dominant groups as a "problem," and are "naturally" suited to certain limited opportunities given them in society. Thus, the minority child becomes the victim in a vicious cycle—a cycle that has deep historical roots in this country and that continues today.

This is not to say that the caste-like status of minority has not been challenged. It has—through Black protests, civil rights movements, legislation and many judicial interpretations. These have been gaining in velocity for the past two decades. Yet, the ascribed status of the minority is still operative. The minority-dominant syndrome pervades many school systems, especially those located where minorities reside in considerable numbers.

Many educational reformers and social scientists believe that the barriers confronting minorities will be overcome by better education. Programs emanating from the Great Society era attest to this point of view. Again, Ogbu challenges this. Historically and currently, North and South have conveyed inferior social and economic status into inferior education. Furthermore, the caste-like barriers, or limits of the job ceiling, have not permitted Blacks and other minorities to translate their academic skills and attitudes into good middle-class paying jobs. Some exceptions to this have occurred: Blacks and other minorities have achieved educa-

tional advances, not through progress in their schooling, but through a need for them in times of national crises and labor shortages. And, even during these periods, reinforcement only came with additional push, strong executive orders, legislative action and political action. The inferior education offered to Blacks and other minorities is the first aspect of channeling them away from the more desirable roles usually open for those of the dominant groups. Even with the integration efforts, compensatory education programs, and equal education opportunities, the job ceiling (because of this ascribed status) has denied minority groups equal access to jobs for which they are trained and qualified. Thus, the caste status, not their social economic status, determines their access to education and jobs.

Again, adequate school preformance, or lack of it, is not the main problem. The central problem is eliminating the caste barriers. This is the only lasting solution to the apparent academic retardation of minorities. The process will take time. It will not occur in a summer, nor during a particular administration or with a special program. The caste system will be destroyed, only when there is major commitment to the solution on a national basis.

The question remains: Can the caste system in the United States as it exists today be dismantled? If so, how can this be done? It is clear how difficult it is for minorities to overcome the restraints of job ceilings and other such barriers. Paradoxically, those who have power to dismantle the caste system and influence subsequent change, are those who benefit disproportionately from its continuance. Therefore, those people would have the most to lose if the caste system were dismantled.

Yet, despite the above, there is reason for hope in the contemporary American scene. First, there is a strong constitutional basis and legal structure for the removal of existing caste barriers. Second, changes have occurred in the past few years which have clearly challenged these caste barriers. And finally, many of the dominant white class majority are beginning to perceive and philosophically support its dismantling.

There is no singular way this can be achieved, nor is there any timetable by which this can be accomplished. Past support on a local-state-federal level has not been too strong; progress has been slow and haphazard. However, the federal government's role will be most significant, as it will have much to say about how the elimination of caste barriers is to be achieved. Programs will have to be developed so that job ceilings are eliminated for Blacks and other minorities. As subsequent changes of this nature occur, minority unemployment—which runs significantly higher than others—will be reduced. And, by doing so, the minority's role in welfare also will be diminished.

When the caste barriers are removed from the occupational world, the next frontier will be the schools. Many subtle (and not-so-subtle) barriers operating against minorities exist in the school. One White teacher in a North Carolina town put it this way: "They (the Blacks) don't have anythin' to say. It becomes Eng*fish* instead of Eng*lish*. An' this is what so many kids write. They write Eng*fish*. It's dead. It stinks. It's floppy. It has no life at all. It's because they're not 'turned-on' people, for one thing. They're carbon copies. They're gonna give you pretty much what they think you want. They haven't really learned how to see or hear or taste or touch or smell. They sorta drift. They're not really 'turned-on,' in that sense. Okay, this is a poor area. An' a lotta kids hasta comes first. So first things first. All right. *Let's prepare 'em for a job. An' then let's hope in the future—in the next generation, say—learnin' will be for learnin's sake, to add a little joy to life.*"[16]

Attitudes of counselors toward minorities need change. Until recently, the minority child from a non-English background had to learn via a curriculum in English. Often, the child was forced to speak the language of her teacher. The story of Alma Bagu shows how her teacher, who did not understand her, treated her as "dense" for not knowing English. Alma relates:

> Sitting in a classroom and staring at words on a blackboard that were, to me, as foreign as Egyptian hieroglyphics, is one of my early recollections of school. The teacher had come up to my desk and bent over, putting her face close to mine. "My name is Mrs. Newman," she said, as if the exaggerated mouthing of her words would make me understand their meaning. I nodded "yes" because I felt that was what she wanted me to do. But she just threw up her hands in despair and touched her fingers to her head to signify to the class I was dense. From that day on, school became an ordeal I was forced to endure![17]

As an ethnographer, Ogbu[18] studied a neighborhood in Stockton, California, which consisted of many minorities. He found, among other things, that guidance and counseling were used as mechanisms for limiting

the minorities' future opportunities. He writes:

> The stated goal of the counseling system is to enable Burgherside children to succeed in school and eventually become Taxpayers. But in many respects, the counseling system is actually one of the principal means by which the schools (and the wider community) limit the mobility of Burghersiders into the Taxpayer status. The way in which this is accomplished may be summarized as follows:
>
> 1. Burgherside children receive little or no orientation to counseling when they enter junior and senior high schools, where these services are available.
> 2. Each counselor is assigned to many students so that Burgherside children cannot receive adequate individual help.
> 3. The counselors, in addition to having a large number of students assigned to them, spend a large portion of their time in what they consider "subprofessional" kinds of activities.
> 4. The counselors have a tendency to redefine the academic problems of Burghersiders in clinical or psychological terms, and this forces them to resort to therapy, rather than educational counseling, as a solution.
> 5. In general, Burgherside children are "programmed" into "dead-end courses" that do not lead to their long-range educational and occupational goals.

Parents of minorities need to be more involved and better understood in the schools. Bronfenbrenner offers interesting ideas on parental and neighborhood involvement in schools. He strongly feels the need for, and looks forward to a connecting praxis for society in which children can have an "enduring...relationship of one or more adults in care and joint activity with the child." One important area of need is in the building of neighborhoods that will service the family. Other areas include: exchanges and cooperation among parents; forging of ties between home and school; building of bridges between the school and the world of work; and, involvement of school children in meeting community needs.[19]

Many schools attended by minority children receive fewer educational dollars than do the schools of non-minority students. Thus, the educational resources of the suburban schools must be brought more into line. The California Supreme Court in *Serrano vs. Priest* (1971) and the U.S. Supreme Court in *Rodriquez vs. San Antonio Independent* (1973) highlight the problem of school finance. The basic issue is that the children living in different school districts are not being afforded an equal opportunity in education. The quality of a child's education depends on where he lives within a state and the income level of his parents and neighborhood. The local school is given only the kind of education it can afford.

Pedagogical practices, such as teaching, testing and disciplinary actions, often operate to the disadvantage of the minority, and these need to be corrected. Jesse Jackson speaks of minorities as "victims." In an interview with William Rasberry of the *Washington Post* (1976), Jackson speaks out to this condition:

> The phrase "blaming the victim . . ." conveys an important truth about the way America has reacted to discrimination against certain of its citizens.
>
> It can describe, for instance, the process of denying job and promotion opportunities to minorities and then contending that the reason for their economic plight is that they have poor work records and too little ambition.
>
> It might also refer to relegating black children to segregated, central-city schools with all the cultural, psychological and educational deprivation that implies, and then blaming them for their lack of scholastic achievement.
>
> So isn't the Rev. Jesse Jackson "blaming the victim" when he talks about parental neglect, insufficient motivation and lack of self-discipline as among the reasons black children in inner-city schools are not performing up to par?
>
> It's a question the Chicago-based director of Operation PUSH gave some thought to during a recent, rambling interview.
>
> There is no denying that black people have been, and continue to be, victims of racism, he concedes. And racism must be resisted on every front.
>
> "But to dwell on it in a negative kind of way is to reinforce in the victims a sense of their

own victimization and lead them not to action but only to feeling sorry for themselves," he said "I'm not saying we should blame the victim. But I am saying we have to stop victimizing ourselves."[20]

The Civil Rights movement, quests for equal educational opportunity, efforts in desegregation and integration, compensatory education programs and related policy thrusts have had as their goal equity/equality for the minority child in the American School. While these thrusts have had some effect since 1954, the goal remains unattained. An alternative policy is proposed: a more-than-equal treatment of minorities might effectively eliminate job ceilings and other caste barriers. Assuredly, there would be strong opposition from dominant white groups. This is evident in the split decision of the Bakke case in the summer of 1978 and the concept of "reverse discrimination." This is indicative of the existing feeling in contemporary American society and dominant white majority. The dust has not yet settled on this question.

Yet, strategies and policies must be developed to overcome the forced academic retardation of minorities, and, to eliminate caste barriers. Destruction of these barriers would have significant positive consequences for minorities in schools. Equal opportunity for jobs, promotion and housing might occur. In turn, the minorities' perception of their chances to benefit from education would be greatly enhanced. The self-fulfilling prophecy would appear: further education, at a higher quality, would lead to better economic security and self-improvement. Then, the minorities might see that their opportunity in life is equal to that of the once-dominant Whites.

Which is more important in the final analysis: Perpetuating policies which are politically and morally acceptable to the dominant White groups, or policies which effectively reduce or eliminate inequalities of minorities, and the caste barriers and job ceilings which they encounter? A choice has to be made, and it will, no doubt, be a difficult one.

[1]See Aurubel, David. "How reversible are cognitive and motivational effects of cultural deprivation? Implications for teaching the culturally deprived." Urban Education 1:16-39; Benjamin Bloom et al. *Compensatory Education for Cultural Deprivation*. New York: Holt 1964.

[2]Carter V. Good, ed. Dictionary of Education, 3rd ed., Phi Delta Kappa and McGraw-Hill Book Company 1973.

[3]Bloom, *op.cit.*, p.4.

[4]Report: *Toward Equal Educational Opportunity*. Washington, U.S. Senate, Government Printing Office 1972; Jonathan Kosal. *Death at an Early Age*. Boston: Houghton Mifflin 1966.

[5]Bruce Cooper. *Free and Freedom Schools: A National Survey of Alternative Programs*. Washington, D.C.: U.S. Government Printing Office 1971.

[6]As cited in Eugene E. Eubanks and Daniel U. Levine. "The PUSH Program for Excellence in Big City Schools." *Phi Delta Kappan*, Vol.58, January 1977, p.385.

[7]Arthur Jensen. "How Much Can We Boost IQ and Scholastic Achievement." *Harvard Educational Review*, Vol.29, #1, Winter 1969, p.1-123.

[8]See commentary in John Ogbu *Minority Education and Caste: The American System in Cross-Cultural Perspective*. New York: Academic Press, 1978.

[9]Jensen, *op cit.*, p.112-113, 115-117.

[10]Ogbu, *op.cit.*, p.64.

[11]Reed Wolcott. *Rose Hill: A Documentary of Shared Experience*. New York: G.P. Putman's Sons 1976, p.100-101.

[12]See Thomas Pettigrew. *A Profile of The Negro American*. Princeton, N.J.: Van Nostrand, 1964.

[13]Ogbu, *op.cit.*

[14]Ogbu, *op.cit.*, p.8.

[15]Ibid. See Chapters 5 and 12.

[16]Wolcott, *op.cit.*, p.111.

[17]Jeffrey W. Kobrich. "The Compelling Case for Bilingual Education." *Saturday Review*, Vol. LV, April 29, 1972, p.56.

[18]John Ogbu. The Next Generation: *An Ethnography in an Urban Neighborhood*. New York: Academic Press, 1974, p.191.

[19]Urie Bronfenbrenner. "Family Disintegration and the Abandoned Child," excerpted from *Critical Issues in Educational Policy: Symposium Report*." College of Education, University of Illinois, Urbana, Illinois, February 1977, p.22-29.

[20]See footnote 6.

EDUCATION AND THE BRAIN: A NEW ERA IN LEARNING THEORY?

Ellen Keys*

> The educator who sheds past confusions to see that the brain is the organ of learning enters an enchanting new world. Doors fly open on all sides; new pathways beckon, their potentials hardly explored, save by the persistent intuitions of observant teachers across the centuries. They saw, and sometimes demonstrated, what worked; yet rituals and rigidities and rat psychology resisted!

The recent findings in brain research may provide the basis for the first theory of education in 3,000 years.[2] In the past, educational theories centered on behavior, because behavior was out in the open where we could observe it and shape it. From these observations, educators inferred basic cognitive processes and shared them with colleagues. Much of what evolved into acceptable belief was essentially "professional folklore." Behavior was professionally useful, but educators knew intuitively that it was only part of a larger picture.[3] Furthermore, results from the application of behaviorism to the needs of education were disappointing, or as one author expresses "trivial, if not pathetic." From its inception, behaviorism steered away from the brain because there was too little known about the brain to be of much help. But recently, progress in the neurosciences and related disciplines has come with a rush.[4]

In this paper, I intend to explore the brain research findings of Herman T. Epstein, professor of biophysics at Brandeis University, and the implication of his findings for education, particularly for the early elementary level. I will first present a brief overview of brain research, a summary of Epstein's findings of brain growth spurts and plateaus, and support for this theory. I will then discuss the curricular implications of these findings and, also, the results of experiments conducted by Epstein and others to apply some aspects of brain research to my own teaching situation.

Brain research began in the mid-nineteenth century. A century later, a new era of brain research emerged with the split-brain or hemispheric specialization theory. More recently, two other theories have developed: Paul MacLean and his concept of the triune brain, and Herman Epstein and his theory of brain growth periodization. According to one author, the hemispheric theory is more readily applied to schooling because the theories of MacLean and Epstein involve too many changes.[5] In some respects, this is true. Epstein and others do not recommend radical curricular changes. They advocate the revision of existing curricula and evaluation of these changes prior to sweeping reforms.[6] One educator recommends the development of curriculum teams with specialists from both education and neuroscience.[7] These teams would fulfill the need for interdisciplinary dialogue between education and neuroscience with the overall goal of improving the educational process.[8]

Epstein's research focuses on the third and final pound of the brain, which develops between the ages of 2 and 16. Since it is known that no new neuron development occurs during this period, researchers ignored this gradual developmental stage and considered it insignificant. However, Epstein found that the brain grows in periods of rapid growth, known as spurts, and periods of integration, known as plateaus.[9] Growth spurts usually occur at some interval between the ages of 3 and 10 months, 2 and 4 years, 6 and 8 years, 10 and 12 years, and 14 and 16 years. There is an apparent correlation between the first four growth spurts and the onset of the Piagetian stages of cognitive development.[10] The final spurt correlates with what Patricia Arlin thinks may be a fifth Piagetian stage beyond the formal operations stage.[11] According to Epstein:

> During brain growth stages, the complexity of neural networks increases and makes possible the understanding and processing of increasingly complex information...Every brain growth stage makes possible a functional increase in the intelligence of children.[12]

Epstein's findings correlate with other empirical data such as head circumference studies and mental age growth profiles,[13] and the brain cortex development as measured by the electroencephalogram.[14] Epstein's research is also confirmed in the educational practices of the ancient Hebrews and Greeks. Both educa-

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tional systems provide periods of hiatus, a time for students to develop and practice the knowledge gained before advancing to the next level of reasoning.[15] On the basis of his findings, Epstein states that we can not seriously consider age-grading for children because:

> ...at any given age, children are simply not equivalent in their styles of reasoning. Educators have paid lip service to this statement, but it has rarely, if ever, been taken into account in designing curricula..[16]

The key to applying brain growth theory is the ability to match instruction to the child's level of cognitive development.[17] The teacher also needs to know the types of activities and instruction which promote optimal cognitive development during spurts and plateaus. During spurts, the curricula should challenge and stimulate students to develop higher cognitive skills.[18] During plateaus, new facts can still be learned but the major emphasis should be on consolidation and refinement of existing skills.[18]

Epstein has developed a program to help teachers match instruction and cognitive development. The program includes: 1) teacher sensitization; 2) revision of current methods and materials; 3) implementation; and 4) evaluation.[19] This program has been implemented in some schools, the largest project being the Shoreham-Wading River Central School District in New York. Participant response has been positive.[20]

In terms of early education, educators must realize that when students enter kindergarten they are probably in a plateau period.[21] The curriculum should provide extensive social and language experience.[22] However, in practice, many kindergarten curricula introduce formal reading and mathematics, skills which the students may not be neurologically ready to grasp. In addition, research indicates that forcing children to read before they are ready can create serious reading problems for many years.[23]

Sometime between the ages of 6 to 8 years, for a six-month period, the child will experience a growth spurt. The child is now neurologically capable of grasping concepts such as formal reading and mathematics. Instructional methodology should include active student participation and concrete materials. Although elementary educators talk about such hands-on experiences, observation reveals a predominance of work sheets and textbooks. The findings in neuroscience emphasize the importance of active, sensory stimulation.[24] This assertion is confirmed by Elliot Eisner, who believes that educators have greatly narrowed their curricular horizons. He maintains that such sensory deprivation is a glaring cause of illiteracy in our nation's schools.[25]

I intend to pursue further study of brain growth theory and its classroom application. I believe that we, as educators, know so little about the process of human learning. Discoveries and insights from the neurosciences may provide the empirical evidence needed to confirm what we know from experience and what we value as important. As Conrad Toepfer states:

> ...our efforts to understand the educational implications of the increasing knowledge of the previously uncharted realms of the brain...may hopefully expand...opportunities for children to learn in the way they can best succeed.[26]

[1]Leslie A. Hart, "Symposium: Educational Implications of Recent Brain Research," *Educational Leadership*, 39 (October 1981), 17.

[2]Jerome Cramer, "The latest research on brain growth might spark more learning in your schools," *The American School Board Journal*, 168 (August 1981), 17.

[3]Robert Sylwester, "A Child's Brain Part I," *Instructor*, XCII (September 1982), 91.

[4]Hart, 17.

[5]Susan A. Johnson, *Hemispheric Specialization and Learning Style Theory: Some Considerations for the Elementary Teacher* (ERIC ED 233 807), p.1-3.

[6]Priscilla Snow Algava, *The Relationship Between Herman T. Epstein's Research on Brain Growth Stages and the Creative Art Efforts of Children in Elementary School* (ERIC ED 209 828), p.61.

[7]Conrad F. Toepfer, Jr., "Curriculum Design and Neuropsychological Development," *Journal of Research and Development in Education*, 15.

[8]Robert Sylwester, "Symposium: Educational Implications of Recent Brain Research," *Educational Leadership*, 39 (October 1981), 7.

[9]Sylwester, "A Child's Brain Part I," 91.

[10]Toepfer. 4.

[11]Patricia Kennedy Arlin. "Cognitive Development in Adulthood: A Fifth Stage." *Developmental Psychology*. 11. No.5 (1975). 602.

[12]Cramer. 17.

[13]Toepfer. 5.

[14]Cramer. 7.

[15]Jerome Cramer. "History supports Epstein's brain growth theory." *The American School Board Journal*. 168 (August 1981). 20.

[16]Herman T. Epstein. "Learning to Learn: Matching Instruction to Cognitive Levels." *Principal*. 60 (May 1981). 28.

[17]Cramer. "The latest research on brain growth might spark more learning in your schools." 19.

[18]Virginia R. Johnson. "Myelin and Maturation: A Fresh Look at Piaget." *Science Teacher*. 49 (March 1982). 42.

[19]Epstein. 29-30.

[20]Jerome Cramer. "These schools have put brain growth theories into the classroom." *The American School Board Journal*. 168 (August 1981). 19-20.

[21]Conrad F. Toepfer, Jr. *Brain Growth Periodization Research: Curricular Implications for Nursery through Grade 12 Learning* (ERIC ED 204 835). 14.

[22]Virginia R. Johnson. 42.

[23]Toepfer. *Brain Growth Periodization Research: Curricular Implications for Nursery through Grade 12 Learning*. p. 14-15.

[24]Virginia R. Johnson. 42-43.

[25]Richard Sinatra. "Brain Research Sheds Light on Language Learning." *Educational Leadership*. 40 (May 1983). 9.

[26]Toepfer. "Curriculum Design and Neuropsychological Development." 9-10.

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"My favorite recipe"

Rita P. Pastor*

Take a few jumping beans.
Mix well from the start.
Add a smile with a few open spaces.
And a generous portion of heart.

Put in 2 tablespoons of mischief.
Mix with a lot of wiggles:
Double the energy in this.
By kneading in plenty of giggles.

Pour in 2 cups of honey.
Just a dash of spice will do;
Shake mixture and pour in a three foot mold—
Wait an hour or two.

Spoon out a heaping serving.
Put leftovers away for later.
Gourmet magazine proudly recommends
This recipe of a first grader!

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A MAGIC KEY TO UNLOCK WORDS

Norma G. Stoffer*

One can hardly pick up a reading journal without encountering the topic of how to teach phonics more effectively or a new gimmick to help a child learn to read. We may also find a discussion on whether to teach words using the analytic method or synthetic method and how harmful it is to teach words in isolation. Whether or not one believes that reading teachers teach too much phonics or too little is a moot point: The child's ability to become an independent reader and to ultimately enjoy reading is "where it's at."

Looking at major theories of reading produces more confusion. Should we view reading as a total unitary process, as a Psycholinguistic Guessing Game or as a series of subskills to be learned? To whichever theory we subscribe, we must, in the initial stages, help the child become an active agent in his own learning.

Before the child can understand what is to be read, he must have the tools with which to systematically decode words. Without these 'tools' he can merely parrot the teacher's words or those of a more able child in the group. So often we speak of 'keys to good reading' or 'unlocking words;' but it must have occurred to someone that we can give a child a device with which to do the unlocking! The child who lacks these necessary tools may passively accept reading frustration and subsequent failure. It is to this systematic, consistent decoding that this article is addressed.

Background

Carroll (1970) noted that "If you are a skilled reader, you do not have to stop to figure out the pronunciation of a familiar word from its spelling; you are hardly conscious of the spelling at all. Still less do you attend to the particular phonetic values of the letters...(p.24)." According to Carroll, we attend to the whole word as a distinct "gestalt-like" stimulus which evokes a learned response. But until this refined state occurs, the teaching of subskills must be employed, not as an end in itself, but rather as an approach leading to the ultimate goal of comprehension and enjoyment.

In many classrooms, as the teacher and children are participating in a directed reading activity, the teacher will allow other children to help the one who is having difficulty with a particular word or words. Help is given, in some cases, to keep some continuity to the story so that comprehension is not lost. In other cases, the teacher may believe that this is the correct way to help a child learn to read. And indeed, some educators highly recommend this "tellum" method.

Many teachers find that by asking the child to find the beginning sound, then the vowel sound, still leaves the child with a word he cannot decode. Other procedures such as using the somewhat questionable method of saying, "it rhymes with" or "it's something you wear" sooner or later will call forth the correct response, but the child really hasn't decoded the word. Many times, asking him for the beginning sound or asking him for the vowel sound may also lead to a dead end.

If the child always expects help, and is assisted each time he pauses, he will not only rely on this support but decline to decode words (especially longer ones) as he moves to more difficult reading material. Many children who are seen in reading clinics and remedial reading programs have no consistent way to decode unknown words. They may look at the beginning letter and guess; they may even look for a vowel. But too frequently their method is to either guess, look at the picture or look questioningly at the teacher. Frustration takes over before context is used.

Bahill and Stark (1979) in their investigations of saccadic eye movement, have shown precisely how fatigue, stress and disease affect the neurological control signals for eye movement and...normal functioning of the eyes. They have demonstrated that saccadic variations have to be corrected by visual feedback clues which elicit the corrective saccade. Bahill and Stark are concerned mainly with how the brain controls eye movements but it does not preclude the notion that children actively engaged in the reading process can overshoot or drift past their target.

It would seem to follow that some definite target upon which to focus would provide a visual feedback clue, facilitating the reading process. Part of the ability to visually follow the line of print in words or sentences is a function of where to attend and it is not uncommon to find frustration, stress and anxiety taking hold

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of children experiencing reading difficulties.

For the past several years, I have experimented with a procedure in the remedial reading program with children from grades one through four. I have found this procedure to be very effective and a lot of fun for the children.

Procedure

If a child cannot decode simple words such as "flap," "meat," "skate," I begin to teach the easy vowel clusters or phonemes such as 'ap,' 'ad,' 'op,' etc. in a systematic way. Lists of clusters or phonemes appear in many series of texts but I have found the "Glass Analysis for Decoding Only" sets adequate, because other frequently appearing clusters such as 'tion,' 'ly,' and 'ture' are included. The teaching of phonograms or word families is not new. Ekwall (1976, p.118) points out that the teaching of word families or phonograms to disabled readers is often very beneficial because they tend to have fairly consistent pronunciations from one word to another (ell, ank, all, ite).

Learning the clusters need not be done with monotonous drill. It can be made enjoyable through the use of games. Depending upon the season, the clusters can be written on appropriate holiday symbols such as apples, pumpkins, turkeys, santas and snowmen. Games using dice can be played and many games can be adapted for teaching the clusters so that the learning can be fun. The child then must be taught to focus his attention on these clusters within the word each time he is unsure of a word. Just knowing the clusters in isolation is not enough.

This cannot be done in a haphazard way but must be a practice which is insisted upon by the teacher. This procedure is a behavior-shaping process to train the child to auditorily and visually respond to a word.

It is at this point that what may perhaps be termed a gimmick can be incorporated into the child's reading habits. As the children learn the clusters they are given a six-inch plastic key which has a hole cut in the head just large enough to isolate the cluster. This hole varies depending on the size of print being read. As the children read they may use the key as a marker, but when they encounter a difficult word they are trained to "look in the keyhole." Either way, they must have what they have dubbed their "Magic Key" at their desk or table ready for use. In my remedial reading room, their keys are made of bright colored plastic and hang from a hook. This inexpensive tool is cut from a plastic place mat. As they enter the room, they remove their key and place it on the table in their work area. As they read, they find the phoneme or cluster, place the hole over it, say the cluster and then decode the word from the beginning—left to right.

When the child is taught to look for a visual pattern—a recognizable unit—he has a visual clue, some definite areas of focus on which to concentrate (figure-ground, if you wish), thus eliminating the peripheral units of the word. As the child is trained auditorily and visually to look for these "tricks" or "clues" in the keyhole the process takes on more automaticity as he becomes more successful and more adept at using his key. He then becomes an active and important agent in his own learning.

This procedure must be tried each time the child cannot decode a word, and of course, the teacher is there to assist with irregular words which can't easily be decoded such as "laugh" or "busy." This becomes an automatic process for the children if the teacher consistently follows through. The key becomes a sort of crutch which they know they can use if necessary. It gives them something to hook on to so that decoding becomes possible.

If the word in question is a longer one such as "summer," "button," etc., the child is asked to cut the word in half, using the tail of the key at first and then later just his finger. Longer, multisyllable words are attacked in the same manner, taking each cluster as it appears in the word and then carefully pronouncing each part. It is not uncommon, after this type of training, to see a child in the remedial class who is reading at approximately a 3 level decode the word "incredible" with ease.

Pay-Off

Children who are taught to respond to difficult words in a consistent way read slowly at first, but gain speed and fluency as this process becomes automatic. Using the procedure with longer words eliminates the gobbledegook we so often hear when a child tries to decode words with more than one or two syllables.

Such questions as "did you look in the keyhole," "what do you do with a long word" or "how can YOU decode that word for yourself?" become cues for the child to use his own resources for decoding. Some

of the younger children learn the little chant "Look in the keyhole, what do you see? I see _____ looking at me."

One may argue that giving the child a plastic key is an artificial technique or that it is a synthetic approach, but in effect, the reader has something tangible to help him and he does achieve success more often than not. It is also the kind of device he discards when he no longer needs it. As he becomes more adept at responding to the visual stimuli through this training he eventually isolates the cluster with a quick finger movement. From there he moves to complete independence and the key is then used only for difficult, unfamiliar words.

To help the child learn this decoding procedure, the teacher can have her own "Magic Key" large enough to use at the board. She may put the word on the board, circle each cluster and make a stick figure for it for the child who has copious blending problems. Many times, children will pronounce the first and perhaps last syllable of a word and slide over the middle. This way, they learn to take each figure from left to right and pronounce each cluster and then finally the whole word. The object is to show the child how to use a strategy and to get results.

Summary

Gimmick? Yes. But how gratifying it is to see a child gain word recognition skills, independence and self-esteem because "I can do it myself." Better yet—"I WANT to do it myself."

Transfer can and does occur with the cooperation of the classroom teachers when they are aware of what method is being used with the students. The remedial teacher may want to provide the children with their own special key to keep in their desks in the regular classroom. And, indeed, some of them ask if they can keep their key.

To sum up the advantages I have noticed using this method for decoding, I would say that we are:

Reducing the amount of print the child is dealing with;
Avoiding eye over-shoot;
Avoiding haphazard word attack;
Teaching a 'self-conscious' task strategy;
Changing attitudes about reading;
Helping the child read more fluently.

It is our duty, as teachers of children who are experiencing a great deal of difficulty learning to read, to give them any tool we can which will reduce stress and help them become successful, independent readers enjoying what they are doing.

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TEACHER EXPECTATIONS: SOURCES OF, TREATMENT THEREBY, AND RESULTS

Carolyn F. Bommer*

Behavioral scientists have been suggesting for a long time that just expecting an event to occur will increase the chances of the event actually happening. This notion (as it relates to education) is also called the Pygmalion effect, or the effects of the self-fulfilling prophecy or interpersonal expectations in the classroom. As Carl Braun suggests, "there is a close relationship between the teacher's expectations for the learner, the treatment by the teacher of the learner, and, ultimately, the child's expectations."[1] The following will deal with some of the possible sources or causes of teacher's expectant behaviors, how these expectant behaviors result in differential treatment of students, and most importantly, what effects this treatment has on the students.

In search of possible sources or causes of expectancy behaviors, Mendels and Flanders suggest a list of "naturalistic" factors as being more potent determinants of expectation than contrived sources. These factors include the following: 1) communications about students received from other teachers, 2) cumulative records, 3) previously established behavioral records, 4) standardized test information, and 5) physical characteristics including sex, attractiveness, motivation and socioeconomic status.[2] Gay, in 1975, added pupil ethnicity to the list. I would like to add seat choice by the student as another possible source.

Having investigated the possible factors used to form these expectations, the focus needs to change to see what becomes of them. The following (I think of it as a vicious circle) activities occur: 1) Teachers form expectations. 2) The teacher acts these out. 3) The students respond differently to the teacher, just as the teachers respond differently to the students. 4) The student's behavior reinforces the teacher's expectations. 5) The academic performance of some will progress while others will be depressed. 6) The results will show up in achievement tests at the end of the year.

How do teachers act out these expectations? Thomas L. Good cites the following behaviors which indicate differential treatment of high and low achievers: 1) Wait less time for lows to answer. 2) Give lows the answer or call on someone else. 3) Reward lows' inappropriate behavior or incorrect answers. 4) Criticize lows more often for failure. 5) Praise lows less frequently than highs for success. 6) Fail to give feedback to public responses of lows. 7) Pay less attention to or interact less with the lows. 8) Call on lows less often to respond to questions. 9) Seat lows farther away. 10) Interact more privately than publicly with lows. 11) Give highs the benefit of the doubt in borderline cases. 12) Give brief and less informative feedback to lows' questions, and 13) give less direct instruction and more opportunity for seatwork to the lows.[3]

Teacher expectations have some very significant effects on students. The greatest effect, I believe, is that of the self-fulfilling prophecy. Many studies have been done to show that teacher expectations can affect a student's performance. Students may pick up on the expectations and behaviors of the teacher and then perform to that stimulus cue.

It's very likely that a person who is thought of negatively and as inferior will possess those feelings "deep down." If a learner thinks of himself as inferior, he will tend to be like an inferior person, thus confirming what others believe. Braun found two authors who give substance to this notion. "Gergen (1971) supports the view that the child will adopt orientations toward himself in accordance with the way in which the 'significant others' around him behave toward him."[4] "Peters (1971) suggests how feelings of inferiority-superiority can produce 'effects of hostility, anger, distrust, hopelessness.'"[5]

When a teacher bases her expectations of performance on the student's social status, the student may be marked for life, without having any choice or will. Middle class students are expected to do well. Robert Hutchins reported that "teachers of high socio-economic status expect pupils of lower socio-economic status to fail."[6]

Another serious effect of teacher expectations is the inconsistency of the teaching toward the various groups. Good suggests that "students believed to be non-achievers often fail to learn adequately because they are not treated more like students who are believed to be good students."[7]

A teacher exerts a tremendous amount of influence upon a student. This influence can be either negative or positive. So, for whatever reason teachers begin to form expectations of their students, and in whatever

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manner these different expectations are exhibited, the results are scary. Children, so vulnerable, are having to live up to expectations which may not be in their scope of reality.

Notes

[1]Carl Braun, "Teacher Expectation: Sociopsychological Dynamics," *Review of Educational Research*, 46 (Spring 1976), p.205.

[2]Braun, p.190.

[3]Thomas L. Good, "How Teachers' Expectations Affect Results," *American Education*, 18 (December 1982), p.26-27.

[4]Braun, p.203.

[5]Braun, p.202.

[6]Braun, p.187.

[7]Good, p.27.

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AN OPEN LETTER: TENTH ANNIVERSARY THOUGHT

Jo-Ann T. Triner*

For this 10th anniversary celebration of the Baldwin-Wallace Master of Arts in Education program we are able to trace how alumni have patterned their lives since last we saw them. This publication is an essay on the marshaling of human resources. It is a chronicle of those who took up a challenge and spoke of the hope that is ours of doing something about the human condition. It is a positive, upbeat and even thrilling portfolio of education translated into the success we call leadership.

While our anniversary bells still toll, we need to be reminded why they toll and to recognize once again our own achievement. We need to continue to experience our own success and to learn even more about leadership for the future we face.

As alumni, we see our names included herein because we have demonstrated that magic combination of personal attributes that entitles us to the ranks of the educated. We have become leaders. Why? Because we know who we are, where we are going and how we are going to arrive. We look beyond knowledge and work together to create a better world. We set goals, develop strategies and put things in motion! We understand that what lies in our power to do lies in our power not to do!

Beyond this, dear alumni and friends, we are ourselves not only altering things and society, but also developing ourselves by cultivating our own human resources and by reaching outside and beyond ourselves. We participate in human progress and we share the hope and joy resulting from such challenges. In short, we are part of an answer instead of a problem. In this recognition, we exalt each other and praise those special pioneers who blazed our trail.

Together we have taken risks that have worked. We were willing to make mistakes and to come back trying again. At times, as we erred, we were humbled through our mistakes in order to succeed ultimately. These imperfections certified us as human and loveable and marked our institution as benevolent and supportive! We might never have had to sort out our values and decide what is important and what is not if we had not experienced this.

In retrospect, we can look back and see ourselves in action: faced with decisions, groping for answers, wishing we were miracle-workers. We can see ourselves looking inside ourselves for answers and for the powers to lead. And at this point we found we could draw upon the tools of our graduate education. We saw our own confidence and ability grow, and we learned to value it.

With this anniversary celebration, we exalt our leadership. Strong feelings of pride, friendship and gratitude surface and demand our attention. And, in giving this attention, we recognize time and its movement. And we have moved through it.

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READING IN SILENCE: A CHANCE TO READ

Martha Efta*

"RIS will now begin!" announces the student leader, having previously checked to see if I am comfortably seated with book in hand. Within moments, 16 books open and silence prevails in room 106, a normally active, bustling group of educable mentally retarded children ranging in age from 7 to 10 years. Only the ticking of the timer and the rustling of pages can be heard. Everyone is "reading."

Finding the Right Name

Reading in Silence (RIS) is my class adapted name for the practice of silent reading without interruption for a predetermined period of time. RIS is representative of USSR, an acronym for uninterrupted sustained silent reading as introduced by Lyman C. Hunt, Jr., of the University of Vermont in the early 1960's. Other names include Robert McCracken's *Sustained Silent Reading* (McCracken, 1971) and Marvin Oliver's *High Intensity Practice* (Oliver, 1970).

For several months, the children repeatedly asked for clarification of the USSR acronym. Simpler, more understandable terminology to describe this daily practice seemed necessary. The children responded by offering alternate names which were then posted and voted upon. RIS received a unanimous vote.

Giving Students a Chance to Practice Reading

Teachers of slow learners know that reinforcement is an integral part of learning any skill. RIS provides an opportunity to personally integrate skills. It is *not* a total reading program. It *is*, simply, an activity providing the children with the opportunity to practice their reading skills privately. Too often we instruct and assume that the children will practice. But how often do we consistently provide the opportunity for practice? RIS is an attempt to do so.

Setting Up the Rules

RIS encompasses the practice of the total reading act including the integration of the reader's sight word vocabulary, decoding skills, comprehension, background experiences, and degree of enjoyment. It can easily be incorporated into any program. The general rules as concisely outlined by McCracken (1971) are as follows:

1. Each student must read silently.
2. The teacher reads adult fare materials, thus setting an example.
3. Each student selects a single book, magazine or newspaper. No book changing during the period is permitted. A wide range of materials must be available.
4. A timer is used.
5. There are absolutely no reports or records of any kind required.
6. The teacher should begin with a whole class or large group of heterogeneous students.

Ganz and Theofield (1974) also offered helpful suggestions in beginning a sustained reading program.

I first heard about these ideas in a graduate course. The professor seemed enthusiastic about the idea, and assured us we would feel the same once we tried it. As I listened to the description of this assignment, I became apprehensive. "It'll never work in my class! My hyperactive children and nonreaders will never last 3 minutes! When can I fit it into the schedule?" After giving serious thought to the rules outlined above, I decided to amend them slightly with my children. Explanation of the practice was discussed, and this more simplified procedure was introduced and posted.

1. Choose any books you wish (with a limit of three).
2. Stay in your seats. (Later the option to sit anywhere was incorporated.)
3. Read silently.
4. Teacher reads; guests read.

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We "sustained" for 3 minutes the first day with no infractions. A minute was added every other day until a period of 13 minutes was reached. This seems to be the limit for a silent reading session with this group of primary children.

Even though there are certain guidelines for RIS, we also allow for flexibility. Presently, RIS begins after the noon recess break. This seems to be a good time for the children and me to reorient ourselves to the classroom atmosphere. We all assemble our reading material and show our readiness by placing the signal flag (a square labeled RIS stapled to a straw) on our desks. The student leader for the week checks all signals, puts the sign out on the door ("Silent reading in progress. If you come in, bring a book!"), and signals for all to "find your places." The timer is set. "RIS will now begin!" I vary the time interval from 10 to 13 minutes depending on the daily classroom climate, which fluctuates from a settling calm to an energetic whirlwind.

Dealing with Infractions

Occasional infractions do occur including the whispering to a neighbor or reading aloud. Instead of ending the RIS period at the moment of interruption as suggested by Frank Greene (1971) and others, the student leader quietly and calmly walks to the reader and removes the book. If the reader has previously selected another book, he may continue reading with the second book. If he has not selected another book, he must quietly sit and wait for the buzzer. In this way, the continuation of RIS for the allotted time allows the students who do follow the rules to continue to read with little interruption. When the timer buzzes, the leader announces "RIS is now over."

To provide added incentive, RIS is tied into our behavior modification system. The student leader is responsible for awarding a point to all readers who have followed the established rules. In order to earn his point, the student leader must organize and carry out the RIS procedures and address himself to any major infractions.

Seeing Exciting Changes in Students

From the onset of RIS, the students have demonstrated some exciting and favorable behavior changes such as independent decision making, self discipline, sharing, student leadership, student interaction and broadened reading interests. The enthusiastic rush to select their day's reading materials following noon recess is indicative of the children's interest and eagerness for RIS. The children seem to delight in the adult-like responsibility of selecting their own reading matter.

Materials provided in the classroom include newspapers, magazines, encyclopedias, picture books, controlled beginning vocabulary readers and library books. Students have offered books such as comic books, sports program booklets and discarded textbooks from an older brother or sister.

It is interesting to watch the sharing of the different types of materials among the children. Book chatter and bartering occur, and developing salesmanship abilities are evident in comments such as "You've *got* to read this one; it's so funny" and "Oh, there are two copies of this book. Do you want one?"

Independent decision making plays as important role in the personal development of all children, especially slow learners. The self-selection of reading materials for RIS affords them such an opportunity.

When children are given time to practice reading in school, they are also in control of their reading pace and style. One may opt to flip through a selection prior to reading it, read the conclusion first, or read only the intriguing parts. Using their own personal combination of reading strategies, they attempt to find meaning and enjoyment from print without adult or peer intervention. RIS is for enjoyment and not for answering teacher questions or worksheet problems. Many become absorbed in their reading matter, appearing disappointed when the timer buzzes. "Oh, I read *this* far?" is a delightful comment to hear.

Sharing an interesting picture or story situation with the total class has become a daily spinoff activity from RIS. "This Dr. Seuss book has the funniest person in it who does the craziest things," and "Here's a picture in this encyclopedia of Jaws, the great whale. He's out looking for food!" are spontaneous "book reports" of an enjoyable nature.

As a result of RIS, "attention span increases, self-discipline improves, self-selection of reading materials becomes more sophisticated, acceptance and enjoyment of reading improves, and reading skills are refined and extended" (Oliver, 1970, p.69). My students, many of whom are hyperactive and some of whom are non-readers, appear to enjoy the quietness of RIS and the opportunity to read. "Reading" for children who daily put forth *so* much effort into learning a single sound or a new sight word is indicative of a beginning

reader's positive experience with RIS. "I really like RIS because it's so quiet and peaceful" and "Nobody is walking around, so I don't get mixed up" suggest that RIS is positively affecting the entire learning atmosphere.

Sharing and Modeling

Sharing and modeling are integral components of RIS. Not only the sharing of materials has occurred, but also the sharing of reading spots. Children are found under the television stand, behind the piano and squeezed together on a carpet. As I delve more deeply into my current novel, sharing an occasional picture or a situation from my book seems to be appreciated. My reading behavior is being mirrored. Children have made and are using their own special bookmarks.

One day, a nonreader who consistently flipped pages as he hurried through book after book, was so engrossed in watching a friend read that he sat immobile, staring for the entire RIS period. Modeling the reading behavior of his friend, he began, in subsequent RIS periods, to scan, through use of his finger, each sentence word by word.

In addition, many student leaders have demonstrated exceptional leadership capabilities as they organize the daily RIS proceedings, thus serving as role models for subsequent student leaders. When weekly jobs are awarded, this leadership role is the most coveted position.

Measuring the Effects

Is this daily activity effective? Are the children learning? One study (Evans & Towner, 1975) compared reading achievement over 10 weeks using sustained silent reading versus selected commercial practice materials commonly used as supplements to a basal instructional program. Findings on the Metropolitan Achievement Test indicated that "SSR as a form of practice was neither more nor less effective than a multi-material form of practice" (p.156).

Future researchers should consider the effects of SSR on the reading interests, skills and behavior changes of children. It will be important for all investigators to follow a uniform set of guidelines, such as those outlined by McCracken (1971). The length of the study should be appropriate, so as to allow for the integration of reading skills. If we, as educators, believe in individual differences in learning styles and instructional methodology, we need to use statistical measures that will determine the compatibility between RIS and changes in individual children.

RIS is as much a part of our day as handwriting, arithmetic and lunch, and the children question if they think it has been forgotten. "Oh we've *got* to have RIS today; I want to finish my book" and "I told my friend I'd sit by him today" are heard in their pleas for RIS. The children and I really look forward to the opportunity to read silently and without interruption. Although it is difficult to measure, I am observing exciting changes in reading interests, self discipline, decision making, sharing, student interaction and student leadership. Sustained silent reading can be a dynamic, enriching, positive experience for you and your students.

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EXERCISE IN FUTILITY OR AVENUE FOR GROWTH?:

A Critique of Kohlberg's Theory of Moral Development

Thomas M. Maher*

Whenever the words "moral development" or "values" are mentioned in educational circles, the name of Lawrence Kohlberg will soon emerge. Even authors highly critical of Kohlberg will admit freely that his theory of moral development is dominant in the field.

Nonetheless, despite its "dominance" and the fact that recent publications are full of articles which "assume" the validity of Kohlberg's theory, there is a current of educational literature highly critical of Kohlberg. These criticisms can be divided into two schools—(1) In-house criticism: comments from other social scientists and (2) The radical critique: looking beyond social science. This paper will discuss briefly the main points of contention of each school and offer an evaluation of Kohlberg's theory in light of this criticism.

In-house Criticism: Comments From Other Social Scientists

Considering the vast array of popular literature and curricula which refer to Kohlberg's "six stages of moral development" (recently revised to five), it is surprising to see the number of authors critical of Kohlberg's theory. This criticism seems to center around two critical areas.

The first area of controversy is Kohlberg's use of the "principle of justice." Kohlberg maintains that the highest stage of moral development is "anchored" in a "principle of justice" that is universal in application. Unfortunately, several authors believe this "anchor" is not very well "anchored." In her 1977 article, Israela Aron explains that Kohlberg's theory can be classified as deontological. She maintains that Kohlberg fails to establish why his deontological theory is superior to rival Teleological theories. Similarly, other authors assert that Kohlberg's "principle of justice" is, in fact, not universal, but an ethnocentric, culturally biased and decidedly male construction. For instance, Fraenkel (1976) maintains that cross-cultural studies do not support Kohlberg's claims to universality. Gilligan (1977) charges that Kohlberg's theory, derived from research using adolescent males, would make women whose actions flow from "compassion and care" (rather than from an abstract principle of justice) developmentally deviant or deficient.

The second area of criticism centers around Kohlberg's insistence that there are stages of moral development, that their order is invariant and logically necessary, and that higher-stage reasoning is morally better than lower-stage reasoning. Fraenkel (1976) maintains that the premise "higher is better" seems impossible to prove. Scriven holds "the problem with stage theory is that a proof of 'higher means better' would either refute stage theory (if every intelligent person would appreciate it) or would be circular - that is, self-refuting or self-satisfying" (1975, p.690).

The Radical Critique: Looking Beyond Social Science

Unlike the mere "corrections in course" offered by Kohlberg's social scientist peers, Denis Goulet's 1971 essay offers a radical challenge to the validity of the type of social science research employed by Kohlberg. Goulet believes that an "objective study" of values is not possible because the "mere presence of researchers on values among people alters their level of consciousness regarding these values" (p.209). He claims Kohlberg and other Western social scientists manipulate those they label as "underdeveloped." According to Goulet, these researchers suffer from a "structural paternalism" - consciously or unconsciously advocating a "theoretical framework of hypotheses" and viewing themselves as the moral "elite," "the possessor of a mysterious tool kit, the contents of which cannot be fathomed by the 'objects' of the study" (p.226). As an alternative to this deficient approach, Goulet offers the research model of Georges Allo—a model where the "objects" of the study become "subjects," actively defining the ground rules by which their values are studied. In this model, the populace and the researchers share in relationships not marked by elitism but characterized by reciprocity and "active respect."

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Evaluation of Kohlberg's Theory

In general, the criticism of Kohlberg's theory by his fellow social scientists seem well-founded. The 1977 Aron article and the 1980 Phillips and Nicolayev publication seem particularly effective in establishing serious weaknesses in Kohlberg's theory. Yet, the very fact that Phillips/Nicolayev and Aron are so accurate in their critique of Kohlberg leads the reader to move beyond them into the realm of Goulet.

Each of Goulet's points of criticism directed toward current social science research is echoed at least once by one of Kohlberg's critics. Goulet cites ethnocentrism. Simpson (1974), Fraenkel (1976), and Gilligan (1977) each charge Kohlberg with ethnocentrism. Goulet's charge of reductionism among social scientists is verified by Fraenkel's and Aron's assertion that Kohlberg overemphasizes moral reasoning to the exclusion of other areas of moral development (emotion, habit, etc.). Goulet's charge of elitism is underscored by Kohlberg's own statement that only 10 percent of the adult American population reason at the post-conventional level (1975).

Moreover, Goulet's theory is verified further when examining one historical account after another, detailing how a native people's value system was destroyed when "helpers" from a so-called "civilized" region imposed an alienating and divisive value system on the native population.

Thus, it seems Kohlberg's theory of moral development has fallen victim to Goulet's radical critique. Accordingly, the Allo/Goulet alternative research model should be employed. Critics of this decision might ask, "If Goulet's model is valid, why are so few people using it and hundreds are employing the Kohlberg system?" D. C. Phillips answers, "Although there are many researchers at work using Kohlberg's framework, truth in science is not established on the basis of a head count" (1980, p.289).

The implications which would result from a whole-hearted acceptance of the Allo/Goulet alternative model are far beyond the scope of this brief essay. Nonetheless, the cost certainly will seem worthwhile if Goulet's vision of reciprocity and "active respect" becomes a reality and "men and women become makers of their own histories...(creators) of new webs of solidarity based not on domination but on reciprocity" (1971, p.205).

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THOUGHTS: A TRIBUTE

Richard DeChant*

Elmer John DeChant turned seventy on July 17, 1984. Although my father certainly did not consider this birthday any more significant than his previous sixty-nine, this day spurred some thoughts from his middle son about the father and the man. Perhaps the most telling observation on this day was that my father had completed seven decades and, if seventy years of age is "old," Dad certainly is not. Mark Twain once said, "If you can't make seventy by your own road, don't go!" Well, my dad may not have led the most spectacular life, but he has traveled his own unique road, rough at times. And he is, by no means, a weary traveler.

That road began in the house I lived in for the first eighteen years of my life. My father is the only surviving son of John DeChant who was the son of Frank DeChant who settled the thirty-two acre homestead in the mid to late 1800's. (In fact, the money which purchased the land was earned by my great-grandfather in the Lorain shipyards in the days when the ships were made of wood! My dad still has the tool chest used by Frank DeChant.) One of my dad's earliest memories is of a frigid winter morning when his mother Anna bundled up her four-year-old son, set him on the floorboards of the horsedrawn wagon between her feet and his father's, and drove across the fields west of the farm to the trolley tracks. Dad was on his way by trolley to St. Joseph Hospital in Lorain to have his tonsils out.

My dad is one of those men who has had such a wide range of experiences, having lived during the most tumultuous time of change in history. Here's a man who rode a horse to grade school as a boy and who has flown to California in a jet. Dad used to completely take apart and reassemble the engine of his model "A" Ford in a few hours. As a boy, he watched and worked with threshing crews, groups of ten to fifteen men who harvested the grain fields and gleaned the grain from the straw by means of the old steam-powered threshing machines, which my dad calls "thrash" machines. As a man, Dad owned and operated his own combine, and, by himself, did the same job in hours which took the threshing crew days.

Something called the Great Depression played a great part in my dad's youth, as it did in the lives of his contemporaries. He was fifteen when it hit, but because his family had the farm, Dad has always said, the Depression wasn't as bad for him as it was for others. However, it left its memories. During these years my dad worked for the old Nickel Plate Railroad on a crew which laid the new track. I always envisioned him stripped to the waist with his muscles bulging—his arms seemed massive to me as a child, as indeed they were—lifting those mammoth iron rails. My favorite anecdote about these years retells an incident which happened during Dad's senior year in high school. My grandmother had taken a job cleaning someone's house in Avon Lake, and my Dad had to drive her to the house, then get on to school. One morning, he was running late and was not paying close attention as he approached the Nickel Plate tracks while heading south on Moore Rd. Dad barely slowed down to cross the tracks when he glanced to his right and, to his horror, saw the engine of the eastbound morning passenger train—a train which traveled at 80 mph—and heard the deafening blast of its whistle. Dad thought he was dead, but instinctively he gunned the engine instead of trying to brake. This reaction probably saved his life, for the car slipped over the tracks literally a few feet ahead of the speeding train. Dad says he shook all the way to school and for half the morning.

My father's youth and the Depression seemed to end together with the start of World War II. Dad had the option of choosing the Army Corps of Engineers and, as a master sergeant, trained men in combat before they went overseas. He traveled overseas himself to the Philippines and to Germany and returned home in 1945. In a memorable moment, as Dad recalls it, the transport ship on which he returned was passing the Statue of Liberty in New York harbor when the announcement was made that President Franklin D. Roosevelt had died.

I would guess that the years of our youth—my brothers' and mine—passed as quickly for us as Dad's had for him. His sons' youth must have passed quickly for Dad, too. All too soon, three sons were through high school, through college and married. I know it's a source of pride for Dad that his three sons graduated from college (two from Baldwin-Wallace); it was a goal that he and my mother had shared. They were instrumental in so many ways in seeing that my brothers and I had a good jump on life through this commitment to our education.

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Much has been written and said by writers and thinkers about what really measures the worth of a man. Most agree that wealth and possessions are ruled out right away, mainly because so many undesirable, shallow people throughout history have managed to acquire these things. Most agree that reputation, personal integrity, honesty, sincerity and a high regard for truth are the character traits that separate men of worth from just men. My father possesses these traits naturally, with no pretenses. My dad is a man of pride who is not proud; that is, he does not act proud. The pride that he has held in himself has sifted down to his progeny and is the best gift he has given them. Today I am thirty-five; my father is seventy; my son Erich is two. Thirty-five years from now I hope that my son feels a pride in me that is akin to what I feel now for my father. If he does, I will consider myself a successful father and a successful man, as I have always considered my dad.

HOW TEACHER ATTITUDE EFFECTS STUDENT MOTIVATION

Sandy Martinelli*

Teachers must look to themselves for an understandable solution to the problems of student motivation. Classroom teachers must encourage their students to attain good social relationships, to realize full academic potential, to procure independence and creativity, and to develop self concept and self worth. Teachers must exhibit awareness, knowing that their attitudes and actions have a daily impact upon their students

The first of the four areas where teachers must consider the impact they have upon their students is in the development of social relationships.

Teachers who display by their attitudes and actions that they are sincere in their desire to work through effective human relationships with interest, respect and concern will favorably impress students and, in addition, will serve as a proper role model. Many opportunities exist in the classroom where effective give-and-take relationships can occur. The quality of individual relationships, too, must be considered.

The second area concerns academic success. Constant inward monitoring is required by teachers to achieve objectiveness in their attitudes and actions toward the achievements of their students. Previous achievements or failures must not outweigh present performance. Constant reinforcements must be given. Every attempt must be made to ensure success. Greater aspirations or richer accomplishments perhaps could be achieved, if given the proper soil in which to blossom. Total individual development must be the goal of all teachers.

No area could be of deeper concern than self-concept and self-worth. A positive self image is a prerequisite in all human endeavors. Teachers are provided with many opportunities upon which they may build this image in the learner. Care should be taken to insure successes and realistically depict failures so that further attempts will be made.

Independence and creativity cannot flourish where discouragement resides. An atmosphere that encourages the opportunity to practice free expression without the fear of derision enables free and divergent thinking. Pedagogy lends itself naturally to dogmatism. This must be carefully avoided if motivation in this area is to progress.

In conclusion, the overriding concern is to make teachers constantly aware of how well their attitudes and behavior, either preformed or unintentional, affect student motivation. Teachers must be willing to subject themselves to self-evaluation, as well as evaluation by their colleagues, to remain ever-alert for allowing stimulation and motivation to occur in all these areas.

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